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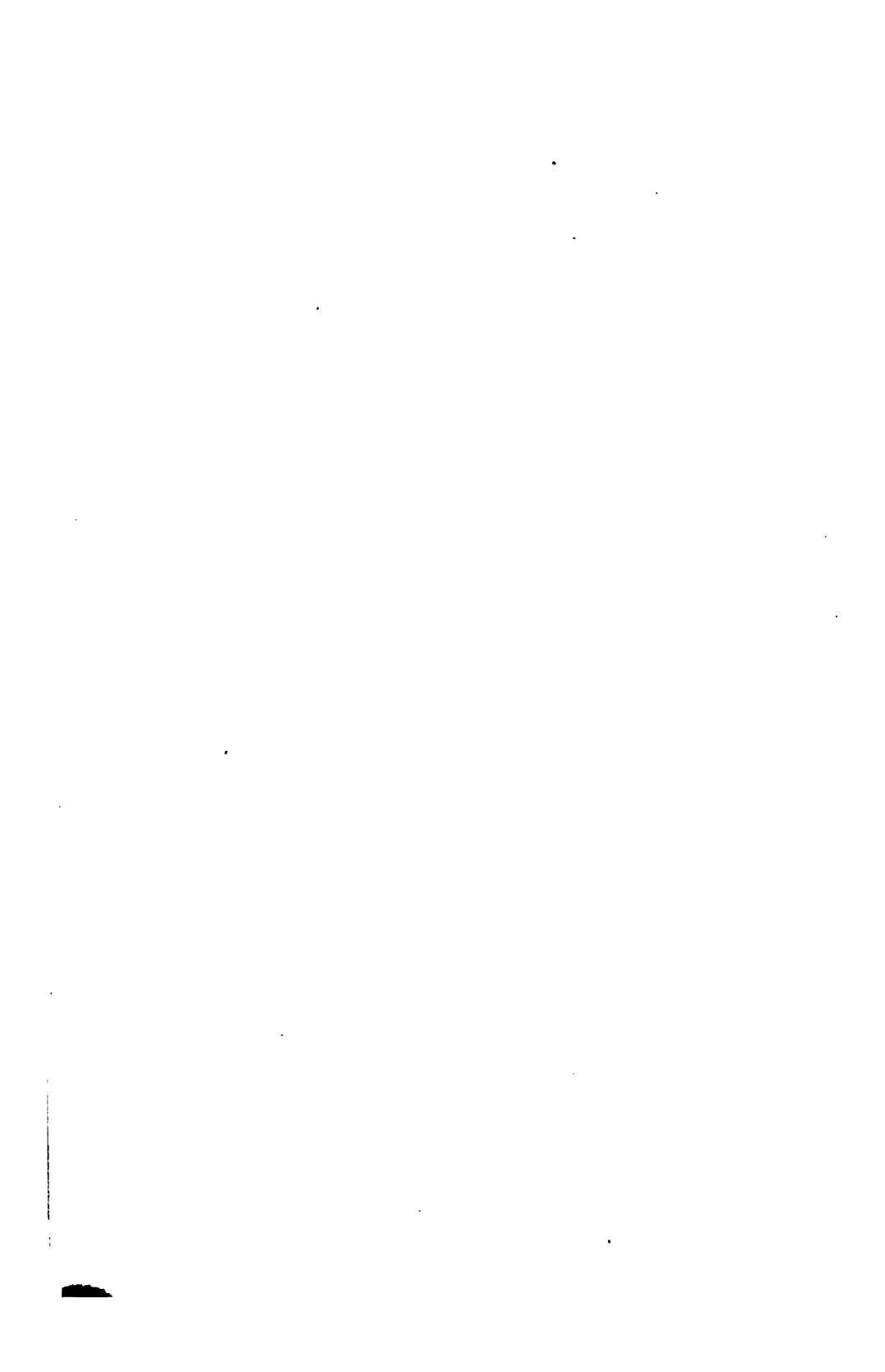
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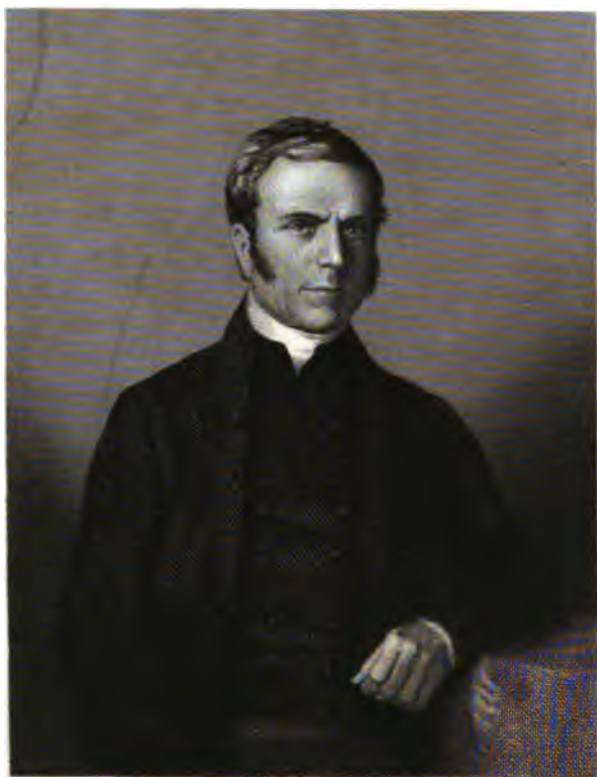






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W. Walker

My affectionate friend  
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313  
THE  
LIFE AND LABOURS

OF

GEORGE WASHINGTON WALKER,

OF HOBART TOWN, TASMANIA.

BY JAMES BACKHOUSE AND CHARLES TYLOR.

"The Power of God is sufficient to sustain and deliver under every circumstance of life, or else it is different in its character from what I have conceived and proved it to be."—See page 499.

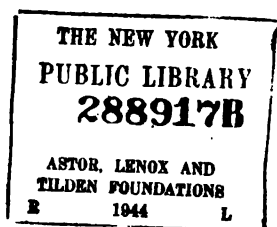
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EWB

AN





## PREFACE.

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THIS volume is offered to the Reader under the conviction that there is in the Life and Labours of the late George Washington Walker much to interest and instruct the young, as well as to animate the Christian disciple in every period of life. Believing that his character and example would be better brought out by his own records than by any other means, the Editors have done little more than make selections from his papers, which consist chiefly of letters, and a journal kept during his travels with James Backhouse in the Southern Hemisphere.

In perusing the volume it will be well to keep in remembrance, that as G. W. Walker was born in 1800, his age runs parallel with the year. It must also be observed that great changes have taken place both in the Australian Colonies and in South Africa since he travelled there. At that time Tasmania was usually called Van Diemens Land, and was a dependency of New South Wales, with a Lieutenant Governor.

G. W. Walker sometimes refers to the low tone of his health, and it may be well for the reader to be informed,

*Macdonell - August, 1864*

that at the time of his commencing his travels, he was the only survivor of a considerable family by a second marriage, and was liable to attacks of illness similar to those he refers to in the journal and letters; and there is reason to believe, that the constitutional vigour, both of himself and his companion, was so much increased by their long travel in the service of the Gospel, as to add more days to their lives than they spent together in this interesting service.

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## CHAPTER I.

### EARLY LIFE.

GEORGE WASHINGTON WALKER was born in London, on the 19th of the Third Month, 1800. His parents were Unitarians. His mother died when he was very young; and when he was about five years old, his father removing to Paris, where he had business engagements, George was sent to Newcastle-on-Tyne, to be brought up by his grandmother. At ten years of age he received the rite of water baptism from a Unitarian minister, on which occasion he was so sensible of a religious impression as to be melted to tears. He was afterwards confirmed by an Episcopal bishop. He was placed at a school kept by a Wesleyan, at Barnard Castle, where he associated with a little band of his school-fellows, who were desirous to help one another in their Christian course, and who frequently met together for prayer.

About the age of fourteen, he was apprenticed at Newcastle, to a professor of religion, who was nevertheless a very inconsiderate man. Here he was exposed to many temptations; but his master dying before the expiration of George's apprenticeship, he was, at his own request, transferred to Hadwen Bragg, a draper of that town, well known as an upright, consistent member of the Society of Friends. Hadwen Bragg and his wife, Margaret Bragg, were people of intelligent, kind, and commanding minds, who exercised a watchful, Christian care over all

within their sphere ; and in his new home George W. Walker had the privilege of associating with persons of dispositions congenial with his own, and whose example and conversation were very helpful in forming his character.

After the decease of Hadwen Bragg, which took place in 1820, his widow invited James Backhouse of York, to Newcastle, for a few days, to assist her in the valuation of the stock of a tenant. This circumstance first brought him into association with George W. Walker, and led to a close friendship between them. George soon opened his mind freely to his friend on his spiritual condition. He said that his grandmother had taught him to read a chapter in the Bible every morning before leaving his room, and in the continuance of this practice, he had been convinced that the reproofs for sin which he felt, were the work of the Holy Spirit, as described in the New Testament. It was evident to him that these reproofs could not be of himself, because that which was of himself would naturally run parallel with his own inclination, but these ran counter to it. With this view of the teaching of the Holy Spirit, he saw the consistency of the practice of Friends in sitting down in their Meetings for worship in silence, to direct their attention to the Spirit's teaching ; but he added, that he did not think he could ever believe in the divinity of Jesus Christ, or that a God of mercy would require the death of an innocent person as a sacrifice for the guilty. He was asked by his friend, if the Unitarians did not believe that Christ was a prophet of a peculiar mission ; and that this mission was, to set mankind a perfect example. He said they

did believe this. The next question put to him was, whether they did not believe that this example would have been imperfect if Christ had not sealed his testimony with his blood, seeing so many of his disciples had to seal their testimony with theirs ; and if they did not believe in the historical fact of Christ's death. He replied they did believe in the fact of Christ's death, and that his example would evidently have been imperfect if he had not sealed his own testimony with his own blood. He was then asked, if, seeing by their own admission, that Christ must die a violent death, and that he did so die, he could show what there was inconsistent with the character of God, in placing so great a boon to mankind on Christ's death, as the forgiveness of sins to those who repent and believe in Him. This he admitted was a view of the subject which had not previously come before him, but one on which he must meditate. He was then asked, if he had ever examined consecutively, the passages of Holy Scripture which treat of the character and offices of Christ, and of his receiving glory, honour and worship along with the Father. He replied he had not, and accepted an invitation to examine them with his friend. On the following First-day evening they commenced the examination, by reading the promise of a deliverer to our first parents, in "the seed of the woman." They read without comment, other passages, through the Old and New Testament, to the end of Revelation. The Book was then closed ; a solemn silence ensued, which was followed by the enquiry, if he was satisfied. The answer was, Yes, fully. He had now accepted Christ as his divine Saviour ; he felt that his sins were forgiven for Jesus' sake ; and the

comfort of the Holy Ghost prevailed in his heart in an extraordinary degree for many days.

What has been just related, happened when George W. Walker was about twenty years of age. From this time he commenced a regular attendance of the meetings for worship of Friends; and keeping his mind open to the teachings of the Holy Spirit, his understanding became enlarged, until he saw the consistency of the principles held by that Christian community with the doctrines of Christ and his Apostles, and adopted them as such under the obligation of religious duty.

On the expiration of his apprenticeship, he was for some time in business in Newcastle, in the manufacture of earthenware. The manner in which he carried his religious principles into business may be seen from the following short passage in a letter which he wrote to his cousin and partner, John Macleod, then on a journey.

July 19, 1823.—Especially, my dear John, never be induced to say anything or do anything with a view to promote the interests of business, which may yield a moment's compunction at any future period. I believe this is the most ready way even to insure success, and, what is of infinitely more importance, will yield solid permanent peace of mind.

During one of his business journeys he experienced a preservation from imminent danger, and of which he made a memorandum, under date of 23rd of 2nd mo. 1824.

Left Alnwick about five o'clock, and reached Hawkhill in safety to tea. An awkward accident happened from

my coming in contact with a cart loaded with wood. The wood caught my saddle-bags (one inch further would have included my leg) and drove the horse back several feet with great violence, so much so that the handle of my hair-brush was thrust through some of my clothes and quite through the saddle-bags.

The earthenware business did not turn out profitable, and soon after the last date he withdrew from it, with the loss of a considerable portion of his small capital. In the Sixth month, 1824, he removed to Hull, where he obtained a situation, and where in the Second month, 1827, he was received into membership by the Society of Friends. Whilst residing at Hull, he avowed an attachment which had sprung up during his apprenticeship, to Mary, daughter of Hadwen and Margaret Bragg. The attachment was reciprocated ; but very soon, it pleased her Heavenly Father to visit this amiable young woman with illness, and an affection of the sight, which resulted in complete blindness, and was succeeded, when she was thirty years of age, by death. The constancy of George W. Walker's affection for her through the loss of health and sight is shown in some of his letters which have been preserved.

TO MARGARET BRAGG.

Hull, 8 mo. 17, 1825.

Two points of information in thy last are of a nature to remind me, if I have not already been sufficiently instructed, not to build my hopes too much on the outward allotment. The recent illness of dear Mary is a sharp remembrancer. By what a slight tenure do we hold our greatest blessings, unless faith in the Divine mercy be the ground of our confidence. I have little doubt, anxiety and mental

solicitude have been the latent cause of Mary's indisposition, but I must talk about this with my endeared friend herself.

TO MARY BRAGG.

Hull, 3 mo. 18, 1827.

Considering the powerful attractions that present, in looking towards Newcastle as a place of residence, and the danger of being unduly biassed, it seemed to need rather a strong confirmation of faith to enable me to move in simplicity. This has not been withheld. Under deep humiliation, the evening prior to my leaving Hull for Newcastle on my recent visit, Divine Goodness was pleased to break in upon my soul, with the revival of that encouraging promise, "The Lord shall go before you, and the God of Israel shall be your re-reward." As these words thrilled through my heart I was sweetly comforted and contrited, under the belief the promise would be fulfilled in my experience. And my hope was not disappointed; it was graciously fulfilled to my humbling admiration. The evening of the day on which I sent off the letter expressive of my acceptance of the situation offered, was a time of renewed visitation, such as I have not often experienced in the like degree. What was remarkable, in looking into my Bible, I stumbled on portions of Scripture that had dwelt with peculiar unction on my mind when leaving Newcastle for Hull three years ago. They have been measurably realized already in my experience; and meeting with them unexpectedly, and applied with renewed power to my heart and understanding, remarkably strengthened my faith. It seemed like entering into covenant anew with the God of my life, who has visited me with his mercies all my life long: no tongue can tell, or pen describe, the extent of them.

The situation here alluded to, was that of assistant to Margaret Bragg, in the management of the business which had devolved upon her by the death of her husband.



The next letter was addressed to Margaret Bragg in London, whither she had taken her daughter for medical advice.

Newcastle, 6 mo. 30, 1827.

As to sight, I encourage the hope which I have all along entertained, that it will eventually be restored; but my fears have been so painfully excited on the score of general health, that distressing as loss of sight is, it has not formed the most discouraging part of my apprehensions.

I have abundance of outward comfort, (absent friends excepted) to render me happy in my new situation. New I can hardly term it, it is rather my old one with some variation. The business at Dean Street is more congenial to my taste than any I have yet been engaged in, though the pottery was not an unpleasant occupation. What with the engagements that devolve peculiarly upon me, and the share of customers that fall to my lot, both mind and hands are kept pretty actively engaged. Under recent feelings, I dare say, this has been of great advantage. My attention is necessarily diverted during hours of business from depressing cares, though I think I am wonderfully cheerful considering all things. I have the privilege of enjoying privacy in my own room during leisure hours. This is a peculiar comfort; whatever the pleasures of social intercourse may be, it is an inexpressible relief to be occasionally alone.

TO MARY BRAGG.

7 mo. 1827.

It is with deep solicitude, my beloved friend, that accounts of the state of thy health have been received. Let us not murmur, or rather let me not murmur. Affliction is a profitable school; and if it tends to humble and subdue our spirits, we shall doubtless reap the peaceable fruits of righteousness. Last evening, under the pressure of painful feelings, I thought a little access was mercifully vouchsafed to supplicate at the Divine footstool on thy behalf. Indeed

to my mental perception we seemed joint suppliants, in a oneness of spirit which those only can appreciate who have felt its prevalence. What a comfort it is that thou art so tenderly cared for by thy dear relatives, and that able advice is at hand.

Having written the preceding early this morning, I intended making additions this evening; but it is just post time, and I have hardly time to tell thee, I was scarcely prepared to receive the information of such a measure being necessary as has been resorted to; I was always of opinion the complaint in the eyes was merely a symptom. It is perhaps better that I am under the necessity of curtailing my remarks, the deciphering of them will not be favourable to thy delicate sight. May I believe that without the medium of letters, we are epistles written in each other's hearts, which neither time nor distance can efface.

From thy very affectionate friend,

G. W. W.

TO MARGARET BRAGG, AT TYNEMOUTH.

7 mo. 1827.

We may serve the cause of truth, and promote the good of our fellow-creatures as much possibly by what we endure and suffer, as by our more active enlistment in their service. The sweet odour of a contented and acquiescent mind under the pressure of affliction may redound more to the praise of the Great Author of every good gift, than any other sacrifice we could devise. \* \* \* "His tender mercies are over all his works." The recurrence of this passage, which has often roved in my mind with great sweetness, brings to my recollection an occasion on which it was presented with peculiar force. Ann Bainbridge had to visit the poor old blind woman who plays the organ, and I accompanied her. On entering the asylum I was struck with her deplorable situation and apparently destitute condition; but whilst commiserating her, that sweet testimony of the Psalmist occurred to me: "The Lord is good to all, and his tender mercies are

over all his works," accompanied with the contriting sense of Omnipresent Goodness, which bowed my soul in reverent adoration, and impressed me with the conviction, that this poor daughter of affliction was not overlooked by the Maker of the Universe; and so strong was the persuasion, that I could have almost been willing to have exchanged situations with her, to be assured of being equally an object of the Divine regard.

TO MARY BRAGG.

Newcastle, 9 mo. 1827.

I have thought we may possibly be increasing our present sufferings by looking too much into futurity. How true it is, that sufficient for the day is the evil thereof! The most distressing privation, as it would be, may not eventually be experienced; and as we are taught to pray only for "daily bread," for help in our present necessities, we may err in anticipating our trials, especially when not fully assured they will be our lot. If the hope of restored sight continues to afford thee encouragement, it may not be well to struggle against it, but endeavour with humble confidence to believe, that if the reverse is to be experienced, this hope will be taken away, and quiet resignation, and an equally, yea far more consolatory, hope be substituted. Thou has hitherto been favoured to endure thy lengthened affliction with much patience. May'st thou be encouraged then to trust, that if the surrender of that invaluable blessing, sight, be eventually called for, in the needful time thou wilt receive strength to make the sacrifice even willingly. And though by looking too much at consequences thou mayst be tempted to feel all that is within thee rise up as it were against the severe dispensation, endeavour to believe, my dear Mary, that this is only a temptation, and that when the sacrifice is plainly required, by the sacrifice of the will strength will be afforded. My heart seems made very sensible of thy conflicts; and my very fervent prayers are excited, that thou mayst be victorious, that we may both be victorious, in fighting that good fight of faith, in which neither the weapons nor armour are

our own but God's, and if rightly wielded are invincible. I have thought much of the declaration of Ruth to Naomi, and with my whole heart and soul I can address thee in the same manner. No language of my own can convey a more genuine transcript of my heart as it relates to thee than the 16th and 17th verses of the 1st chapter in Ruth, which thy dear mother will read to thee. And gladly would I make thee sensible with what entire affection,

I am thy sincerely attached friend,

G. W. W.

TO MARY BRAGG, AT MIDDLETON-ONE-ROW.

Newcastle, 9 mo. 18, 1828.

It is rather mortifying, my beloved Mary, when I had promised myself the satisfaction of seeing thee, to be obliged to have recourse to this mode of communication. \* \* I took a walk yesterday through scenes on which my mind often lingers with a kind of sad pleasure, the spot we occasionally travelled together on horseback in our early career of friendship. Thou wast then in the full possession of thy bodily vigour, and wast then most tenderly beloved. How has affliction's stormy hour awaited us since! Yet I feel it has been the means of cementing our hearts more closely, and rendering us more detached from the selfish considerations that are frequent concomitants of love in its common acceptance.

Mary Bragg did not long survive the date of the last letter. She was seized with apoplexy, probably resulting from the same causes as the blindness she had endured for a year and a half, and expired on the 3rd of the 11th month, 1828. G. W. Walker's feelings on this occasion, are best conveyed in his own words, in the following letter.

TO ELEANOR MACLEOD.

Newcastle, 11 mo. 1828.

My dear Aunt ;

The expression of thy sympathy and affectionate remembrance was soothing and grateful to my feelings. By the request of my dear friend, Margaret Bragg, I send thee a copy of a brief memorial respecting my beloved Mary. As it regards her, I believe the change is unspeakably glorious. But on my own account I cannot but mourn before the Lord as in sackcloth and ashes. I presume not to murmur at his dispensations ; I know they are all ordered in mercy and truth. But to have the delight of my eyes snatched from me just at a time when we had become, if possible, increasingly dear to each other, when I was daily receiving fresh proofs of her affectionate disposition and exalted character, and was led to encourage the pleasing hope, from the great improvement that had taken place in her health, that that blessing might be completely restored ! I am ready to adopt the language of Job, "I am weary of my life." \* \* \* But the same God who has followed me with goodness and mercy all my life long, continues to impart to my drooping soul the consolations of his love and life-giving presence, and this, when felt, can make hard things easy and bitter things sweet.

G. W. W.

After Mary Bragg's death, George W. Walker continued to act as assistant to Margaret Bragg between two and three years longer. One of his shopmates speaking of him, says ; "He was much beloved in the family. He had an innocent cheerfulness, but was at times reserved, apparently abstracted in his own thoughts, which were probably prayerful, as being in the world and not of the world." He was also remarkable for his considerate attentions and politeness to all around him. Whilst residing at Newcastle he engaged with

ardour in various philanthropic movements, especially in the Temperance reformation. He had long deplored the mischief produced by the drinking customs so generally prevalent, and when the attempt to combat this gigantic evil by means of association, extended itself, in the year 1828, from Scotland into England, he eagerly seized the occasion. Calling a few of his friends together, their deliberations issued in the formation of a Temperance Society, the pledge of which he was one of the first to sign.

In 1831 he was called to a wide field of labour in his Divine Master's service.

James Backhouse of York had, for many years, had an impression on his mind, that it would be required of him to pay a religious visit to some parts of the Southern Hemisphere. In the year 1830, he believed that the time had arrived for the performance of this duty.

"I therefore," says he, "laid the matter before the meetings for discipline which, according to the good order observed in the Society of Friends were authorized to judge of such a subject. These were the Monthly Meeting of York, the Quarterly Meeting of Yorkshire, and the Yearly Meeting of the Ministers and Elders of the Society, held in London. These meetings all concurred in the belief that I was called of the Lord to this service, and they gave me certificates of their unity; the Yearly Meeting of Ministers and Elders nevertheless signified its judgment to be, that I should not proceed without a suitable companion. I had settled my affairs before setting out from York, and I remained several weeks in the vicinity of London, waiting for a companion, without one presenting. One evening, after retiring to my bed-room, I had been engaged in earnest prayer, that if it were the will of God that I should at this time proceed in the work which I had in prospect, he would be pleased to raise up a companion for me. I retired to rest with this petition on my mind, and

awoke in the night under the same feeling. Toward morning, before I was thoroughly awake, I was considering who there were, in various places, who might be suitable for such a service, when the words, 'Now look northward,' were distinctly and powerfully impressed upon my mind; and in a moment, Newcastle, and my friend George Washington Walker were set before me. Being afraid lest I should be deceived by my imagination, I tried to bring other places and other persons into view; but it was not in my power to give a similar character to any effort of my own. On awaking fully, such a feeling of heavenly sweetness attended the view of my friend accompanying me, as left no doubt on my mind that he was the person chosen of the Lord. I therefore wrote to him, simply informing him how I was situated, and encouraging him, if he felt drawn to the service, to give up to the will of the Lord therein."\*

The communication thus made to G. W. Walker did not find him unprepared, although the specific proposal which it contained had not previously had any place in his mind. His spirit was deeply bowed under the solemn considerations which it awakened, and he applied himself to know the will of God with that earnestness, humility and teachableness which the occasion required. He found that he could not turn aside from the call, and he made known his willingness to bear his friend company in the following ingenuous and interesting letter.

TO JAMES BACKHOUSE.

Tynemouth, 6 mo. 27, 1831.

My dear Friend,

The perusal of thy deeply important letter brought me under close exercise of mind; and earnestly have

\* See Narrative of a Visit to the Mauritius and South Africa, by James Backhouse, pp. 638-9.

I craved that I may be enabled to move in this affair with a single eye to the glory of God and the salvation of my own soul.

When I wrote thee last, it was under the prevalence of feelings resulting from what I believe was a divine visitation to my soul, and thou wast felt to be inexpressibly near to me in the everlasting covenant of life and peace. At the same time, I had no prospect of any service being about to be required of me; but I remember feeling, as I have had frequent occasion to do for a long time past, that nothing was too dear to part with in order that I might maintain an interest in a Saviour's love; and the possibility of falling from that state of grace in which we had felt such precious cementing union in each other's company, appeared to me so awful, that I felt bowed as in the dust before the Divine Majesty.

The remains of a corrupt nature at work in the secret of my own heart have long been my greatest burden and affliction. Some may be ready to think that I have had some close trials outwardly, but in sincerity I can say, they are comparatively light when put in competition with those originating in a depraved and unregenerate nature. The waves and billows of temptation have gone over me! But thanks be to God for his unspeakable gift, even the transcendent gift of a Saviour! As I write, it seems to be precious beyond the power of language to set forth. Being brought however into this strait, it has induced a disposition of mind in which the work of sanctification has been so ardently longed for, that I have frequently supplicated, that that gracious Being who knows the condition of his poor fallen creatures, would in some way, effect the desired work, so as to be conducive to his own glory, and the salvation of my soul. Death has many times appeared to me infinitely preferable to being continued in a course of estrangement from the Fountain of life and peace through the prevalence of sin.

On the First-day before the receipt of thy communication, the morning meeting was a contriting season to my soul. The question seemed formally put to me, the words even framing themselves in my mind: "Is Jesus Christ precious



above all things?" I was then led to make a little review, and self-examination. The advantages of wealth, settlement in life, good name, length of days, and in short, all that is supposed to constitute human happiness, seemed to pass before me; and under the conviction, that in comparison with the love of my Saviour, they were all lighter than vanity, my heart was sweetly contrited, and I was led to implore his aid, whilst I felt that I could freely give up all claim to these good things of this life, provided that chiefest of blessings was secured to me. The perusal of thy letter then, my dear friend, [on the following day] affected me; and whilst I felt a degree of surprise, that so poor a creature as myself should have such a momentous question proposed to him by one of the Lord's servants, as if it were possible that I could be the individual on whom the lot might fall, I felt that the state of my mind was such, that the sacrifice would not appear too great in my estimation, were I sure that the Lord called to such service; and I could not help conceiving it possible that this dispensation might contain an answer to my prayers, though in a way unlooked for, and that the exercise of faith which it must induce, might be an appointed means for redeeming me more effectually from the spirit of the world and from bondage, than any course I could have marked out for myself. I think I can say that all personal feelings of regard for thee were then laid aside; and under a deep sense of the awful nature of the service (which, though no doubt greatly subordinate to thy own, will require great circumspection and consistent walking, in one who offers himself to endeavour to hold up the hands of one of the Lord's servants.) I applied myself to God in prayer, with an intense solicitude that I might interpret his will aright. And I cannot but believe, that through his gracious aid, a state of perfect resignation was attained, in looking at either side of this momentous subject.

For some days and nights the thing continued thus suspended as in the balance of the sanctuary. Indeed I hardly dared to look to a decision either way; the awful risk which would be incurred, should I err in interpreting the will of God, was so overpowering. Still I continued

to feel a great willingness, as to the service presented to my mind, believing it would be a precious harbinger of spiritual blessings; and my heart was often greatly contrited, and great sweetness covered my spirit. Especially I was affected that so mean a creature as myself, who had done nothing for my Saviour hitherto, but had so often grieved him by my sins, should be called upon to co-operate in so honourable, may I not say, so glorious a service; for such was the power and unction that attended the prospect, that I could hardly help believing it was indeed a divine call. During the intervals, however, between these precious seasons of access to the Source of all spiritual enjoyment; under the feeling of poverty and weakness, I would call in question my former persuasion, of the call being divine, and I would make fresh resolutions, that, with God's assistance, I would in no wise commit myself, so as in any way to bring condemnation on my soul, but would wait until the matter was made indisputably clear.

Thus has the exercise continued to go forward and prevail, and to press with such weight on my mind as to swallow up all other concerns; and I have been enabled, through the power of Divine Grace, to maintain a frame of watchfulness and tenderness, frequently overcome with a sense of the great and unfathomable mercy and goodness of God in Christ Jesus, and of how far short we are in our conceptions of his unutterable condescension to his poor fallen creature man, and how prone we are to estimate his glorious attributes by the standard of our own conceptions, vague, and carnal, and foolish, as they too often are. These and similar meditations have taken great hold of my mind, and though they have often deprived me of rest, and even taken away my ordinary appetite for food, such has been their constraining force and sweetness, I would not forego their sanctifying influence for the most refined enjoyments, either of sense or intellect, which this poor transitory life, through the medium of visible things, can afford. And though far short of what I believe to be attainable, never have I been enabled so to live a life of faith as since the prevalence of this exercise; and each time that it is renewed, the prospect seems to brighten; and during

the more immediate manifestations of the Divine Presence, every shadow of doubt seems now to be removed.

A variety of providences, in which I perceive a Divine Hand, have placed me under circumstances very favourable for a speedy release, and departure from my connections and native land. None of the nearer relations of life are a prevention; I have very little property to look after; nothing but what is placed in the hands of others, and needs little care; so that had I the concurrence of my Monthly Meeting, I dare say a week would set me free of all bonds.

As the Lord hath enabled me and brought things to my remembrance, I have entered much more into minutiae than I at all intended. Let me entreat thee to weigh these things well in the Divine light, which alone can make clearly manifest whether our works are wrought in God; and give me thy judgment, whether I may safely conclude that the thing is indeed of the Lord; in which case, the response of my soul is, "Let him do what seemeth him good."

And now my truly beloved friend, and brother in Christ Jesus, our common Saviour, I feel liberty to add, that the prospect of being united with thee, who hast been so instrumental in the Divine Hand, in turning my poor benighted soul from darkness to light, and from the power of Satan unto God,—the prospect of being united with thee in the service of the Lord, is very delightful; for the exercises of thy mind have been peculiarly blessed to me from the very first of our acquaintance; and I trust it is not an improper, nor a mistaken notion, when I think I perceive a sweet propriety in being instrumental, in the Divine Will, in acting towards thee in the capacity of a burden-bearer, yea, to bear up thy hands in the day of battle with the enemies of the Cross of Christ. May we be enabled to trust in the Lord, should such prove our allotment; then shall we be as Mount Zion that cannot be moved; and in all things required of us, we shall come off more than conquerors, through the power of Him who hath loved us with an everlasting love. Let me hear from thee soon. It is possible some one more eligible may have presented, in which case I have too sincere a desire for the prosperity of Zion, and for thy welfare in this momentous

undertaking, not to urge thee to accept the services of such, if it be according to the will of God.

I remain, thy friend,

GEORGE W. WALKER.

On the 13th of the Seventh Month, 1831, the church constituting Newcastle Monthly Meeting of Friends, to which George W. Walker belonged, having heard his statement of the call he had thus received to distant missionary service, "laid their hands upon him" for the work. In a circular epistle which they gave him, to be presented wheresoever he should go, they certify, that "in this, his arduous engagement, he has their near sympathy and cordial concurrence;" they also express their desire for him and his fellow-messenger, that they may be preserved in the fear of God, daily walking in his counsel, and that through their means, many may be turned from darkness to light, and from the power of Satan unto God; and they commend them to the protection of the Lord God Omnipotent, through all the outward dangers, and the inward conflicts of spirit, which may be permitted to attend them.

## CHAPTER II.

### VOYAGE TO TASMANIA.

JAMES BACKHOUSE and GEORGE W. WALKER sailed from London on the Third of the Ninth month, 1831, in the *Science*, Captain Saunders, a fine barque of 250 tons register. She was laden with stores and merchandize for Hobart Town. The next morning, which was First-day, while the vessel lay at anchor off Gravesend, they went to Rochester Meeting, accompanied by two of their Tottenham friends, George Stacey and Robert Forster, who had gone down to take a final leave of them. "It was," says G. W. Walker, "a memorable meeting, in which the great Head of the Church was pleased to reveal his presence to our unspeakable consolation."

The *Science* had on board besides themselves, two cabin passengers, a lady and a gentleman. In the steerage were a number of Chelsea pensioners, who, under an unsuccessful experiment of the Government, and which was not repeated, had commuted their life pensions for an advance of four years' payment. They were a reckless, drunken set, in whose character, and conduct on board, the two Friends found an earnest of that degraded state of humanity, to which, as a principal part of their mission, they were about to preach the gospel in the Southern Hemisphere. The men were rendered far worse than they would otherwise have been by an imprudent regulation, which provided for a daily supply of spirits

to every pensioner. "Surely," says G. W. W. "if Government was fully aware of the evils that result from this daily allowance of spirits, they would substitute some nutritious article of food or beverage. It transforms these poor men into mere brutes. A more offensive, melancholy spectacle of human folly and wickedness can hardly meet the eye than is daily presented to our view, as we regard these infatuated men, given up to their own hearts' lusts."

The voyage was of five months duration, and was made for the most part with fair weather, though they encountered some storms, especially in the Indian Ocean. The only port at which they touched was the Cape of Good Hope.

Early in the course of the voyage, Geo. W. Walker became impressed with the belief, that a commission was given him also to preach the gospel. In a note he says: "A few remarks presented with some weight and clearness to my mind, but through fear and human weakness I suppressed them. My dear companion was made sensible of my secret exercise, and encouraged me to faithfulness. My heart was much contrited; and such was the goodness and mercy of my compassionate Saviour, who can be touched with the feeling of our infirmities, that though I had disobeyed the heavenly intimation (as I believe I may call it) the sense of his love was not withdrawn from my soul. O Lord, make thy servant willing to become a fool for Christ's sake, and for the sake of my poor fellow-sinners, that they may come to partake with myself of the riches of thy mercy, which is unutterable."

We select some characteristic entries from the circumstantial and descriptive Journal which G. W. W. kept during the voyage.

9 mo. 8.—We have been annoyed by the unruly behaviour of the steerage passengers. One of them seized the captain by the collar, swearing he would throw him overboard. There are many however who appear to be sensible that we have their good at heart. Whilst I was endeavouring to separate two who were fighting, one of the bystanders clasped his arms around my waist and entreated me to let his comrades take the refractory parties under their management, as he feared I might suffer from their blows. I have been surprised however to observe how far these men have been influenced by our interference; their countenances relaxing into a smile after being excited by demoniacal passions, and they even extending to us their hands at such times as a token of good will.

16th.—Off the Bay of Biscay, between 300 and 400 miles from land. We have had an opportunity of witnessing some of the wonders of creation in the great deep. The porpoises are sporting around us with all the energy that vigorous and happy existence can be supposed to impart. An enormous grampus rose quite out of the water at the stem of the vessel, as if for the purpose of exhibiting to our admiring gaze, the power of the Hand that formed its mighty carcase, which appeared to be more than the length of a full-sized ship's boat.

10 mo. 23. First-day.—In the evening, read in the cabin, of the labours of the Moravian Missionaries. The lively faith and devotedness of these exemplary servants of the Lord humbles me deeply, under the consideration of my deficiencies for the engagement in which we are embarked. But however little I may be enabled to do for the truth, let me at least count it a privilege to suffer with those who advocate the cause of the Redeemer.

25th.—Another instance of the mischievous effects of liquor. The second mate and carpenter, having become intoxicated, fought, and the latter is disabled for work. The captain was not aware of the misconduct of the second mate, and of course the night watch was entrusted to him as usual. In the

middle watch the vessel lay so much on her side as to excite the alarm of Frances Hall, our female cabin passenger, who got up and went on deck. There she saw this man lying at his full length asleep, and the helm entrusted to one of the lads, who by holding on with one hand by a cask on the windward side of the vessel, and with the other on the helm, contrived to support himself, the vessel carrying so much sail as to make her incline to a great degree. The captain, who is generally very much on the alert, awoke at this moment, and hastening on deck ordered in some sail; he afterwards deposed the second mate from office.

We have often occasion to remark, that in advocating the cause of Temperance, whether by word or practice, there is great necessity to seek to be endued with the meekness of wisdom, combined with firmness, to bear the sneers and taunts of interested opposers, who, though they often would make a fair show in profession, dislike to exercise restraint over their corrupt inclinations. O, the bitterness that is excited in the minds of some, against those who act but in accordance with the spirit or the letter of Scripture!

29th.—The captain has concluded to stop the grog of the most disorderly pensioners.

30th. First-day.—Assembled on deck as usual. The first four chapters of John's Gospel were read; after which J. B. was engaged in testimony and prayer. Captain Saunders took this opportunity of informing those assembled, of his determination respecting the liquor, which excited great dissatisfaction. J. B. and I endeavoured to show the reasonableness of the measure, as the only means the captain had in his power to preserve order on board. Some hours after, we were witness to some disturbance, in consequence of the regulations being put in force. Several came forward in a very mutinous manner, and insisted on having their grog. One in particular endeavoured to excite the others to use force and break open the hatches to obtain the liquor, though he was not one that had been deprived of his allowance. This man advanced on the quarter-deck and collared the captain, but was forced back by the mate and others who



interfered. The captain at last became so intimidated that he gave up the point, but afterwards put into Cape Town, and rendered up some of the most refractory to the civil authorities there.

11 mo. 6. First-day.—Immediately after breakfast a vessel was in sight, on the larboard bow. She seemed to be steering an opposite course, but suddenly tacked and bore down upon us with a press of sail. As pirates are not uncommon in these seas and the vessel exhibited no colours, the captain deemed it most prudent to make all the sail he could; and a squall passing over us at the time, he outsailed the stranger, which soon after, stood on an opposite tack, and relieved us from apprehension.

Read the 5th, 6th and 7th chapters of John's gospel. J. B. elucidated several passages. My dear companion is much engaged in the exercise of his gift among these poor people; and notwithstanding the untoward conduct of some, a very solemn feeling frequently overspreads our meetings. A remarkable coincidence has been observable between passages of Scripture that have lately been read in course, and the circumstances of some of the steerage company. It has made way for very free animadversion on particular vices, apparently the besetting sins of many amongst whom our lot is cast. Great plainness of speech has been used in warning them of the evil of their ways, and in exhorting them to repentance and amendment of life, through faith in Christ.

27th.—At an early hour a vessel appeared in sight, which from its movements we judged to be a whaler. There were four boats ahead and astern, and as we approached we could distinctly perceive they were engaged with one or more fish. At intervals the poor whale shot up columns of blood and water, whose vermilion tint we could recognise at a distance of several miles. After exchanging some signals, they invited us to go on board. Captain Saunders caused the boat to be launched, and accompanied by our cabin passengers, J. B. and I, with a bundle of tracts in our hands, made for the ship, which lay about a mile and a half off. The vessel proved to be a London whaler, the Borneo,

Captain Ross, with thirty-seven men. They had taken nine fish since their departure from home, eight months ago. We were pleased with the general aspect of the vessel and the behaviour of the master, the surgeon and the crew, who were a remarkably fine set of athletic, good looking men. We met with a very polite reception from the captain, who tendered us many civilities. We were in time to witness what to us was quite a novel sight. Having just taken two whales, they were in the act of hauling one of them alongside for the purpose of cutting up the blubber. It was of the species which furnishes the common train-oil, and measured about forty-five feet from head to tail. The fish was turned on its side, and the second mate made an incision in it with his lance, to gratify our desire for observation. The cuticle is about the thickness of a silk-handkerchief; the skin about half an inch; beneath is the blubber, from which the oil is obtained. It seemed to be cut with as much ease as butter. From the number of its wounds the animal must have endured considerable suffering before life became extinct. It was pleasant to observe the good-will that prevailed between the captains and those around them, whilst thus casually meeting in the midst of the great Southern Atlantic.

12 mo. 3.—Last evening we saw land. The sight of the African coast, which we had never before looked upon, gave rise to interesting reflections on the past and present state of the inhabitants of this vast continent. It was the coast about Saldanha Bay which was before us, and the contemplation of “the everlasting hills,” after thirteen weeks’ confinement, was not a little cheering.

5th.—This morning we had the happiness of anchoring in safety in Table Bay, about a mile and a half distant from the town.

6th.—Immediately after breakfast we proceeded to Cape Town. We called first on John Laing, the port surgeon. He was so obliging as to step with us to the London Missionary Society’s establishment, where Dr. Philip resides, who received us with the cordiality of a father. We found this devoted servant of God all that we could wish. Few who

have not known what it is to be immured within the precincts of a ship upwards of three months, without the privilege of thoroughly congenial society beyond that of each other, can estimate the enjoyment we derived from the society of this interesting man and his amiable partner. The doctor is a man apparently about fifty, tall and rather stout, and of dignified deportment combined with great urbanity. His wife appears somewhat younger, is diminutive in person, and of retiring, unassuming manners; in every respect, as far as we are capable of judging, a true help-meet, and having the endowment of a meek and quiet spirit.

Dr. Philip took us to see the Infant Schools. The first we visited was for the children of the poor, many of the slave mothers having some of their progeny there. It was gratifying to observe white and black, and all the intermediate grades of colour indiscriminately seated together. The other Infant School consists of children of the upper class; the distinction resulting from a higher payment.

8th.—We visited the gaol, in company with Dr. Philip and a gentleman named Beck, who is frequently engaged in preaching to the slaves. In one of the condemned cells was a prisoner whose case excited our deep commiseration. He was under sentence of death, having been convicted of the murder of his wife during a paroxysm of drunkenness. This poor man was a Hottentot, and by profession a Mahometan; and in the early part of his confinement, the Mahometan priest, and his own relations, who were of the same persuasion, were very frequent in their visits. Some good Christians also called frequently upon him, and amongst them, Dr. Philip. On one of these occasions, much having passed in former interviews respecting the Christian religion and its peculiar adaptation to the lost condition of man, the doctor requested that at the next interview the prisoner had with the priest, he would propound to him the following question; Does the religion of Mahomet offer any means by which the burden of past sins can be removed from the conscience? And if it does, what are those means? On Dr. P.'s next visit, his first enquiry was, if the question had been put which he proposed for solution.

The poor man replied, It had ; and that the priest having made the acknowledgment, that the Mahometan religion made no provision for this exigency, the Hottentot had told him, he was determined to renounce a religion which afforded not a single ray of hope to soothe the anguish of his mind. He told the priest, that he was thenceforth a believer in Christ, who could help him in his extremity, and that it was his determination to trust in him alone for salvation. The priest in vain endeavoured to shake his resolution ; and from that time he discontinued his visits. Most of the relations did the same. When we went into the cell where the man was confined, we found him standing upright, having recently been released from his shackles, which were not to be resumed. It was an apt picture, there is reason to believe, of the state of his mind. A variety of questions were put to him by Dr. Philip and my companion, which James Beck interpreted to him. Amongst them were the following ; Are you afraid to die ?—No. Why are you not afraid ?—Because Christ died for sinners, and I believe he has pardoned my sins. If your life was spared would you return to your former sinful habits ?—I should have reason to bless God all the rest of my life. Very true ; but if you were permitted to live, would you not be very likely to fall again into sin ?—I hope Christ would keep me from sin. Would you prefer to live, supposing you were to fall into your former habits, or would you prefer on these conditions to die now ?—I would rather die now. Though he shed no tears, there was an earnest, solemn expression on his countenance, which those who had been in the habit of visiting him, said, had formerly been sullen and ferocious. It denoted fortitude and calm resignation. J. B. spoke to him, alluding to the great mercy of God in thus visiting his soul and granting him the sense of pardon. To these remarks he every now and then significantly assented. Before leaving, my companion was constrained to offer supplication and thanksgiving on his behalf, and we were much contrited under the feeling that the spirit of prayer was indeed poured forth, and that the object before us was the recipient of divine mercy. The prisoner's brother, who had subjected himself to confinement in order to be near him, and

who was also a Mahometan, has been so impressed with the change that has taken place in his brother's mind, that he also now makes profession of Christianity.

After tea we had a long and interesting conversation with Jane Philip on some of the peculiar views of Friends. Though there was considerable discussion, the spirit of controversy was carefully avoided. We have felt much unity with this excellent family. Their sentiments are highly enlightened and refined, and there is an unction attending most of what they say and do, which we feel to be very edifying. Their family devotions partake so largely of that spirit which sanctifies such exercises, that we could very freely unite with them. We desire reverently to acknowledge the goodness of God in thus directing our steps; feeling that our hearts are refreshed and strengthened for the work that is before us, from having been thrown into the midst of such friends in a strange land.

9th.—In the evening we attended a meeting of gentlemen convened in consequence of our being in the colony, for the formation of a Temperance Society. Dr. Philip introduced us; our certificates were read, and a resolution was passed expressive of their good-will, and of the satisfaction they felt at the prospect of our visiting them on our return. J. Backhouse then entered into details respecting the progress of the Temperance Societies in England and Scotland. I also made a few remarks; and several gentlemen spoke in favour of the project.

12th.—We returned on shore to the house of Dr. Philip, and accompanied the family to a prayer meeting in the Union chapel, which we believed it right to attend. The meeting opened with singing. A person in the congregation then supplicated, under much of the influence of the spirit of prayer. Dr. Philip read a chapter in the New Testament, and asked J. B. if he felt disposed to offer a word of exhortation. This made way for the expression of what had been previously on his mind, in which, allusion was made to our views on public worship; these seemed to have much weight with the audience. Dr. P. then spoke in a very simple and beautiful manner, on the unity that prevails

among spiritually-minded Christians, in essentials; their spirits like drops of water mingling into one; and expressed his thankfulness for what had been uttered. He then turned to me, and asked me if I had any wish to speak. On which I rose, and in a few words expressed what was with me; and in so doing I had peace. The Doctor then engaged in prayer, in which my dear companion had also been engaged. A hymn was sung; the words selected, I suppose, on account of their applicability to our circumstances; they were excellent, and though I did not join in the singing, if I had done so, I believe I might have said, it was with the spirit and the understanding also. We were refreshed and edified; many are the prayers that have been put up for us here, both in public and private, and it may be truly said, we are going out once more with the prayers of the church.

On the 15th we went on board our ship, Dr. P. with his usual kindness accompanying us. Here he once more offered fervent prayers for our preservation; and we parted under a feeling of the love of God shed abroad in our hearts, under which we felt united in the covenant of peace.

26th.—Yesterday being "Christmas-day," and falling on First-day, we read on the quarter-deck, the first two chapters of Luke's Gospel, the most particular account in the sacred record of the birth and incarnation of Jesus Christ. J. B. then quoted several passages from the epistles of John, &c. showing the object for which the Son of God was made manifest in the flesh,—that He might destroy the works of the Devil; and that it is as we experience this to be effected in our hearts that we can truly rejoice in Christ's birth, knowing him experimentally to be the Saviour of his people. The last three chapters in the Revelation were then read, which give a lively picture of that heavenly possession which he has secured to his followers through his precious blood. J. B. addressed a suitable exhortation to the audience, with an admonition, to observe the day as unto the Lord, and concluded with prayer. In the afternoon we had an unusually good attendance, and the day passed over without our witnessing any case of excess in liquor, or other misconduct.

1832. 1 mo. 1.—Another year has passed! At times it seems difficult to realize the fact, that we are traversing the Indian Ocean, and professedly enlisted in the service of the great Master and of his church militant. The prospect before us is truly solemn, but our dependence is placed, we humbly trust, on Him who has said, Lo, I am with you alway, even unto the end of the world!

16th.—A time of much depression. The mind has many alternations of feeling, but the ground of the Christian's hope is immutable, being the Rock of Ages, the same yesterday, to-day and for ever!

Many albatrosses and smaller birds are hovering about, indeed we are very seldom without some in sight.

The Stormy Petrels continue to visit us, though in much smaller numbers than when on the Atlantic. They have often afforded us amusement. They resemble the swallow in size and appearance, and are very adventurous, though so delicate in their structure, making long excursions in quest of food. They subsist on the blubber and other oily substances that float on the surface of the deep, and are furnished with remarkably quick sight and movement, to enable them to descry and secure the minute portions of matter which are tossed about by the curling billows. It is curious to observe their adroitness in detecting the most minute portions of fat thrown from the hand into the wake of the vessel. We have repeatedly watched, and could never perceive that they failed to detect them when within a few hundred yards of the place. They appear to stand for a few seconds, as if treading with their little webbed feet on the waves, while securing their prey. If the object of pursuit has sunk, and yet is within their sight, they dive overhead with surprising dexterity, and from never repeating the act, we conclude always make sure of their aim.

25th.—Though from constant occupation in one way or other, time by no means hangs heavily on our hands, very little occurs to vary the monotony of a constant and interminable waste of sea and sky. The idea of sailing half the circumference of the globe, at first thought, might seem necessarily to include much variety, but unless you have frequent occasion

to put into port, it is as much the reverse as can be conceived. Though we do not entertain gloomy retrospections of our voyage, especially since our visit to the Cape, it will be truly pleasant to take up our abode once more on land, though it be in a land of strangers.

27th.—Yesterday my dear companion mentioned to me his desire to have a private interview with each of the persons on board, for the purpose of communicating religious counsel. In looking towards the termination of our voyage, I had felt a desire to converse with some of those with whom we have been labouring, so that it was a satisfaction to me to acquiesce in the measure, though it seemed a formidable undertaking. Captain Saunders was spoken to on the subject, and readily gave his consent, and promoted our arrangements for carrying it into effect.

2 mo. 4.—Last evening we completed the engagement in which, for some days, we have been closely occupied, having had fifty-two sittings. Prior to entering on it, it was a low time with us, being left to feel our own weakness and poverty; but the first day's labour brought a large accession of peace; and in walking the deck together, after having finished the duties of the day, we have had to acknowledge that we do indeed serve the best of Masters. Notwithstanding the interest we have long felt in the spiritual welfare of our shipmates, we find it now greatly increased; and the opportunity afforded us for gaining an acquaintance with much that lies beneath the surface of human character, leaves a very different impression on our minds from that which had been excited by regarding them in the lump, and under circumstances in which all the evil that, but for association, might have remained latent, was so drawn out as often to exhibit nothing but a mass of degradation and misery. There are many who seem awakened to a sense of their situation, and who have experienced renewed convictions for sin. One man who, when we first came on board, was amongst the careless, and who was attacked with dropsy, from which he has nearly recovered, has shown a marked change, especially since leaving the Cape. He is a shoe-maker, and is younger



than most of his comrades, being only about my own age, and has been very industrious in the exercise of his calling. During our sitting with him we were made very sweetly sensible of the Divine Presence, under which our hearts were contrited. We were struck with his humility and ingenuous confession of his sins. Those who have felt the value of an immortal soul will be able to conceive the joy afforded us on the occasion. Two of the sailors afford us ground for encouraging hope. They are both apprentices. The father of one, a serious man, had discouraged him from going to sea, on the ground of the exposure it would subject him to; but being resolutely bent on a sea-faring life, he persisted, and by his own confession, soon lost the good impressions that had been once excited in his mind. Both he and the other lad were much broken, and the tendering influence of a Saviour's love was very prevalent during the opportunity we had of giving them counsel.

This morning at an early hour we came in sight of Port Davey, a few miles from the south western extremity of Van Diemens Land.

9th.—This morning we passed South Cape, and a brisk breeze springing up we made rapid progress. In the dusk of the evening we passed Fluted Cape, a huge rock formed of perpendicular basaltic columns. Though the night was extremely dark we did not experience much difficulty in making our way until nearly twelve o'clock, when, as we arrived at the extreme point of Adventure Bay, the whole country along the shore appeared in flames, as far as the eye could reach, while large volumes of smoke rolled like dense clouds above and around us. The land appeared to terminate in an abrupt point beyond which was profound darkness. Captain Saunders was well acquainted with these shores, but the bewildering effect of such an uncommon glare of light completely puzzled him, till having run along the coast as far as he considered prudent, he determined to put back; and though the night was squally, yet the wind happily blowing from the shore, we were able to keep at such a moderate distance from it, as, by means of the vast illumination, not to lose sight of land.

8th.—About four in the morning I went on deck, and experienced a very agreeable surprise in the change of scene that opened before me. The dawn of day had, to our perception at least, extinguished the many fires, though here and there the slowly ascending smoke, curling from the midst of the dense forests, explained to demonstration what, the night before, was mere conjecture.

As we advanced up the Derwent River, on which Hobart Town is situated, the prospect was very enlivening. The trees generally stretched down to the river, excepting where the settlers had fixed their dwellings, which, exciting ideas of snugness and comfort, were a very pleasing variation to the scene. Mount Wellington, which is a few miles to the west of the town, forms a very conspicuous and imposing object, and is seen from a great distance. The effect of the scene altogether, after long confinement within the limits of a vessel, is extremely exhilarating to the animal spirits; though the consideration of what was before us, and the important object of our visit, tended to preserve our minds in some degree of holy fear, not unmixed with gratitude to our Heavenly Father for having preserved us thus far on our way in perfect health and safety.

About eight o'clock, A.M. we came to anchor off Hobart Town, having been 158 days on our passage, and having sailed, according to the log-book, about 16,000 miles from the Land's End. May the Lord keep us from falling, and strengthen our hands for every good work, "working in us both to will and to do of his own good pleasure."

## CHAPTER III.

### SOJOURN IN HOBART TOWN, VISIT TO THE CLYDE, ETC.

ON their arrival at Hobart Town, James Backhouse and George Washington Walker at once commenced that course of Christian labour to which they felt themselves called. This consisted primarily in preaching the gospel everywhere amongst the prisoners and colonists, both publicly and from house to house ; and in the second place, in inspecting the penal settlements, gaols, schools, and other public institutions, and applying the pure and comprehensive standard of the Gospel to the spirit and regulations which prevailed in them ; and lastly, in doing all in their power, by private labour and public association, to deliver the Colony from the scourge of Intemperance, under which almost all classes of the inhabitants had groaned from the day when it was first planted. To these must be added, the inculcation of a just and humane conduct towards the residue of the aboriginal inhabitants, and the extension of such care as they themselves were able to bestow for their physical and moral improvement.

Their first sojourn in Hobart Town was of about three months' duration, in which time they became acquainted with a large number of individuals of various ranks in society, many of them persons of piety and influence. The town then possessed a population of 8,360 ; it now contains about 20,000 inhabitants.

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G. W. Walker's Journal contains the following information :

1832. 2 mo. 8.—Captain Wilson, to whom the Science is consigned, received us with great kindness, and proposed introducing us to the Governor. Having a letter from his mother, who resides at Plymouth, consigned to my care, we were glad to avail ourselves of an early opportunity of delivering it. Lieutenant-Governor Arthur received us with great courtesy. After a few remarks we presented the document with which Lord Goderich, the Secretary of State for the Colonies, had furnished us, and which he read aloud. The general tenor of the communication was to explain the object of our visit to the colony ; viz : for the purpose of promoting the moral and religious welfare, more especially, of the convicts, and desiring him to aid us in the prosecution of our engagement. It was at some length and couched in very agreeable terms. The Governor seemed to enter with interest into the subject, expressing his conviction that punishment was quite unavailing with this description of offenders, as a means of producing reformation, unless a change of heart was experienced. He was ready therefore to hail any accession of labourers who had the moral and religious welfare of the community at heart. The state of the Aborigines also had occupied much of his attention ; and he informed us that an experiment was making with a view to their civilization, about one hundred having been removed to an island to the North East of Van Diemens Land, through the medium of an individual who has gained an ascendancy over them by kind treatment.

Captain Wilson took us from thence to an officer's widow who takes in lodgers, and we engaged a neat little parlour and small lodging-room, the former serving also as a lodging-place, with the sofa for a bedstead.

9th.—We received a visit on board from a young man who left England, from Bradford, a few years since, and with whom many Friends in that neighbourhood are well acquainted. His name is John Leach. He came out as a religious labourer with

the intention of exercising his calling, which is that of a cabinet-maker, as Paul did his tent-making; but when he arrived he was so reduced by illness as to appear at the brink of death. He was found in this situation by a worthy Wesleyan, J. Hiddlestone, who took him to his own house, and with the assistance of his valuable wife, nursed him until he became restored. His labours here, we were informed, have been already signally blessed.

I had the satisfaction to meet, very unexpectedly, my cousin George Robson, who resides at Hampshire Hills, on the North coast of the Island, but who was in the town on business. Not having heard of my visit to Van Diemen's Land until then, his surprise to see me was not little. He returned with me on board, where we spent the rest of the day, in company with J. Hall, the husband of our female passenger, and several other colonial residents of respectability.

11th.—The town is well built, the houses though low, like those of the Cape, are neat, and not so close together, a great number being surrounded on three sides by garden ground.

We had engaged to dine with my cousin, to meet also two other gentlemen. As we were on the way to the Macquarie Hotel, where my cousin lodged, the Governor overtook us in his carriage, and proposed our going to the Government House. He had just been in the field, reviewing the troops. On our arriving at the house, recollecting the following day was the Sabbath, he wished to know if we were desirous of engaging in any religious service, and desired us to let him know if he could facilitate the carrying into execution any plans we might have formed; concluding with the remark, that he presumed we did not attend the Church. My companion explained to him the views of our Society with regard to ministry, and that we adhered to the injunction of Christ to his ministers, "Freely ye have received freely give;" and could not engage in formal prayers, which might not accord with the state of our hearts. Before we left, the Governor charged us to speak freely our sentiments on the state of things in the colony, and not to withhold them if we saw what we considered defects, from an idea, that we should be regarded as spies.

We were nearly an hour behind time at the Macquarie Hotel, but our friends very readily accepted our apology. We had the pleasure of meeting at the table George Augustus Robinson, the indefatigable friend of the natives. We gathered many interesting particulars from him. About three years ago, having become deeply interested for their welfare, he contrived to ingratiate himself with one of the tribes or "mobs," as they are popularly termed, on Brune Island, and he took up his abode with them for several months. Through the ascendancy he acquired over them, he influenced them to act as interpreters for him, and to accompany him in a tour through the Island, in order to hold communication with the residue of the other tribes. Many were the hardships he had to endure, sometimes being reduced, with the parties who accompanied him, to the extremity of want. Most of the tribes were in a state of hostility with one another, so that often, when they fell in with a fresh party, those who accompanied him, under the influence of fear, deserted him in the moment of danger; whilst the tribes in general, from the ill-treatment they had received, regarded every white man as their deadly enemy. Nothing short of divine power could have preserved him from destruction; but moving in faith, he was strengthened to overcome all difficulties, and has been instrumental in inducing nearly a hundred to accompany him to an island where they are out of the reach of their enemies. We endeavoured to encourage him as much as lay in our power, by acquainting him with what had been done in Africa, through the agency of Dr. Philip and others, in ameliorating the condition of the natives; and we parted from him under the feeling of much sympathy.

12th. First-day.—We received a note from the Governor inviting us to tea, which we thought it right to accept. None were present but his own family. The time was spent in interesting conversation on moral and religious subjects, in which the situation of the Aborigines and the state of the Convicts and of the Colonial population were discussed. My companion was enabled to give much further information respecting the doctrines and practices of our Society, principally elicited by the Governor's enquiries. About nine, the

Governor observed that it was the family custom to assemble for religious purposes at that time, to which he supposed we should not object. On expressing our ready acquiescence, the servants were assembled, and the whole family sat down with becoming order and solemnity. The Bible was then presented by the Governor to my companion, who rather made way for the fulfilment of this duty by the head of the family, but as he continued to extend the book towards him he took it, and read the sixth chapter of John, the mark showing where they had left off. After a short pause my dear friend made some lively remarks on the efficacy of living faith in Christ, the true bread which cometh down from heaven; and after a further pause he engaged in reverent and appropriate prayer.

14th.—Hearing that a party of sealers were in the town, we called at their place of abode, and left them an invitation to come to our lodgings. They are a class of men who seldom are in the way of receiving religious instruction, living amongst the small islands in Bass's Straits, where they depend on the seal-fishing for subsistence. They are said to have committed frequent outrages on the Aborigines, by forcibly depriving them of their women. The present party had been called up before the Governor on a charge of this kind, and one of them it appeared had adopted one of these women as his wife. The Governor having received very unfavourable accounts of these men with reference to the treatment of their offspring, asked the man who was connected with the native female, if he had any children. He answered that he had two, and they being at the door in waiting, the Governor had them called in. The elder was about nine years of age. He was asked if he could say his prayers, to which he replied in the affirmative. The Governor then heard him repeat the Lord's prayer and the Creed, and put a variety of questions to him, in answering which, it appeared that he had correct notions of a Supreme Being and of a future state. A younger child, who was little more than six years old, repeated the Lord's Prayer and the Creed and a hymn, in acquiring which considerable pains must have been used, as he had an impediment in his speech; and in answering questions put to him respecting a future state, &c.

he showed a measure of acquaintance with these things which the Governor thought his own child at that age had not attained. We thought this a striking instance of the care that is requisite in listening to reports prejudicial to individuals or communities; the father of these children having been denounced as one of the worst of the company.

16th.—We went on board the Convict ship *Elizabeth*, which had brought out 260 male convicts. The magistrates were engaged in taking down a description of each, as to character, &c. The Surgeon has the command of the prisoners on the voyage and the superintendence of their instruction; the most deserving being selected to instruct the others. The berths were clean and free from any unpleasant effluvia. The Governor has invited us to be present on their landing, when they will be examined by him.

18th.—Received a visit from three of the sealers. It was a satisfactory interview, in which we gave them such counsel as we thought suitable, and especially recommended them to meet together on the Sabbath, if it was but to read the Scriptures; showing them from the example of our Society, how worship might be engaged in, without the presence of a minister of human ordination, which is too generally through ignorance considered as essential. The men were serious, and grateful for the books and tracts we furnished them with for the use of the community. There are sixteen men, the same number of women, and six children, who live together on Gun-carriage Island in Bass's Straits. Secluded from the rest of society and without the ordinary advantages that fall to the lot of most Englishmen, they are not the less accountable beings: we parted from them with fervent desires for their best welfare.

19th. First-day.—Held our meeting in our parlour alone. My companion engaged in prayer greatly to my comfort. We afterwards went to the house where the sealers lodged, which is a sort of rendezvous for sailors. We found a party assembled, eight or nine in number, who were seated round whilst one of the company was preparing dinner. We distributed more tracts amongst them, and devoted about half



an hour to conversation on religious subjects. They pleaded the irregularity and unsettled nature of a seaman's life as an excuse for inattention to these subjects,—a common and fatal delusion among sailors. We reasoned with them on the fallacy of this plea, endeavouring to convince them that a regard for their souls' welfare would greatly add to their temporal as well as future happiness; but we found little openness or understanding amongst them.

We drank tea at Government House, the Governor having previously invited us in a note, wherein he observes, that "the last Sunday evening was passed in a manner so very acceptable to him, that after the labours of the week were terminated, he should be much gratified to enjoy another evening of equal tranquillity," should we be disengaged. With the exception of one young lady, none were present but his own family. The evening was spent very much as the last, J. B. being engaged in the exercise of his gift, the Divine Presence very sweetly accompanying and melting our hearts. It did us good to see the piety of this excellent family, especially of the energetic head of it. What a blessing it must be to the community, even where they are incapable of appreciating the worth of the principles which actuate their excellent Governor. We are glad however to observe, that, generally speaking, his worth is admitted.

20th.—We attended the inspection of the convicts by the Governor. They were drawn up in a line, in the prisoners' barrack-yard, and as each man's name was called over, with his occupation and the person to whom he was about to be assigned, the individual passed in review before the Governor, who made such remarks as circumstances dictated. If the surgeon, who was standing by, gave a favourable report as to behaviour during the voyage, the individual received commendation, was encouraged to persevere, and the advantages were pointed out which would result from good behaviour. The boys of whom there were forty-two, received the Governor's marked notice. He then addressed the whole of the prisoners, reminding them of the grievous offences they had committed against their country, and stated that they were now about to commence a new career in life, which would place them in a

situation to redeem their lost character; that they were assigned as servants to a number of respectable men, who would be required to give them their necessary food, clothing and bedding, in return for which they were to give the whole of their labour; that if after a certain time of service their conduct was deserving, a ticket-of-leave would be granted them, by virtue of which they would be enabled to enjoy the fruits of their labour. If their good conduct continued to be maintained, a conditional pardon would further be accorded them, with the liberty of the colony, and, eventually if still maintaining their character, a free pardon, when they would be restored to all the rights of Englishmen. On the other hand, if they again incurred the penalty of the laws, by a relapse into crime, there was first the watch-house, then the prison, and for further misbehaviour, transportation to a severe penal settlement, and if they still persisted in their wretched course they would terminate their guilty career on the scaffold. The Governor then particularly cautioned them against drunkenness, that they should guard against the first temptations to it, and regard the door of the public-house as leading to the prison, and shun it as such. The Governor having completed his examination, my companion asked if he might be allowed to address them. This was readily assented to, and J. B. spoke to them in a very impressive manner, and they listened with profound attention.

22nd.—J. B. had an interview with the Governor on the subject of gaining access to the prisons and convict or chain-gangs. It was arranged that we should visit a chain-gang on First-day next, distant about eleven miles, and which has no regular means of religious instruction.

26th. First-day.—A horse and gig with a man-servant on horseback were in attendance this morning, to conduct us to the penal station at Bridgewater. After a delightful ride along the banks of the Derwent we reached our destination about eleven, and met with a courteous reception from the commandant, Lieutenant Croly. The chain-gang consists of about 150 men, who are employed in the construction of piers to project from each side of the river, until the width is so

reduced as to admit of communication by a bridge. The men are a party of those who have committed some offence in the colony, and are sentenced to labour here. Their punishment is by no means light. They work in irons, which are attached to both ankles. We proceeded to the prisoners' barrack-yard, where they were drawn up, the Roman Catholics being placed by themselves. A file of soldiers were stationed on an elevated position so as to hear. The eighth chapter of Matthew was read; a pause ensued; after which J. B. in forcible and persuasive language, invited these poor criminals, who had been convicted at the bar of an earthly tribunal, to accept the offers of mercy that are held out to the penitent through Jesus Christ, so that knowing their sins to go beforehand to judgment, they might be prepared to stand with acceptance before the bar of their Almighty Judge. After a short pause he supplicated on their behalf. We then distributed tracts, each man being furnished with one or more. Whilst dealing them out, I came to the "History of a pious Negro Servant," and looking up at the man who came next in course, he proved to be a black man, the only one I observed in the group.

27th.—Paid a visit to the Government Gardens, distant about a mile and a half from the town. They occupy several acres of sloping ground adjoining the river, with a fine open view. The situation is delightful, being favoured by the fresh breezes from the water. All the plants, vegetables and fruits that grow in our own climate, with perhaps hardly a single exception, attain to greater perfection here.

3 mo. 3.—About two o'clock in the afternoon of the 29th ult. we left Hobart Town for New Norfolk. The road is extremely circuitous, running parallel with the course of the river. We took a considerable number of tracts which we dispensed to persons whom we met on the road, or saw at work in the bush. Owing to this cause of detention we had more than two hours' walk in the dark. Our friends in England may think there is some risk in travelling in a country, the majority of whose inhabitants are convicts. The fact is, that such is the excellence of the system of police, that

persons may travel here with much greater safety than in most of the populous districts of England. The utter hopelessness of escaping detection on the commission of crime almost prevents the attempt being made; for as convicts are not allowed to travel without a pass, it is next to impossible that they should escape the surveillance of the police; and what is not the least remarkable feature of the system, which is so efficient, is, that the police chiefly consists of convicts. The state of things was very different some years ago; but this is the fruits of Colonel Arthur's energetic government.

We visited the hospital and gaol. The former is supported by the Government and is an excellent institution. Dr. Officer who has charge of the establishment bears a very high character both in a public and private capacity.

A coach leaves New Norfolk daily for Hobart Town; but we thought we should be able to do more in promoting the good of others, by walking and calling at some of the cottages and distributing tracts on the way, than by taking our places in the conveyance. When we arrived at Sorell River, we determined to vary our course, and attempt a shorter cut through the "bush," across the hills whose bases we had skirted two days before. At the last house we visited before taking to the bush, we were told that a path was marked through the woods by notches upon the trees; and we found that with a little attention, and in a few instances by retracing our steps, we could trace it without much difficulty. Towards the end of our journey we got to be quite expert, we thought, in detecting the marks on the trees. Our progress through this, to us untrodden path, powerfully reminded us of the walk of faith, and we beguiled the way by tracing the analogy. Though the track thus traversed was not more than six miles, it occupied between five and six hours. I never before witnessed such scenes of indescribable solitude and gloom; nothing to be seen but mountains rising above mountains, covered with forests that had, many of them, probably never been penetrated by man. We saw few living animals; but set up a solitary opossum, also a number of beautiful parroquets and cockatoos. In addition to the help we derived from the notched trees, we were each provided with a

pocket compass, otherwise it would have been unsafe to have attempted the passage.

5th.—We have received several visits from persons who have been connected with the Society of Friends, but who have forfeited their membership. Some of these affect to be Friends, and pass here under the name of Quakers, but would be a disgrace to any religious denomination. We have found it necessary to be very guarded in our conduct towards them, however painful it may be to our feelings to slight their offers of kindness.

7th.—Having determined on paying a visit to George Dixon, an old schoolfellow of James Backhouse's, we left for New Norfolk in the coach.

9th.—After an early breakfast we joined George Dixon and his brother's children, and all set forward, the children riding in a cart driven by one of the men, whilst G. D., J. B. and myself walked before. It was about eight in the evening before we reached Green Valley, the residence of G. D. the distance from New Norfolk being computed at twenty-seven miles. Agnes Dixon, who is a native of the Island of Lewis, and a notable industrious woman, gave us a most hearty welcome.

10th.—G. Dixon's grant consists of one thousand acres with about a mile of river frontage, the Clyde meandering from one extremity to the other. On all other sides it is bounded by hills covered with wood.

We were shown the ruins of a hut which had been burnt down by the Aborigines in 1829. A party of them bent on mischief, surrounded this humble dwelling in which an elderly man resided with a female servant. Having fired the hut they stood round with their spears to prevent the possibility of escape. The old man was burnt to death; but the woman, after remaining until her clothes were in flames, rushed out in desperation, and threw herself on her knees, imploring mercy. The excited aborigines stood for a moment with their spears couched, as if temporarily restrained by the affecting sight; their chief beckoned with his hand that they should

forbear to molest one who had thus thrown herself on their mercy. With his own hands he put out the fire that enveloped her, and waving his hand significantly for her to withdraw, permitted her to escape. Before they fired the hut they had speared a female convict servant whom they met returning home. George Dixon appropriated a small hut for the use of the poor woman who escaped and her husband, where very shortly afterwards she gave birth to an infant. One day while nursing her child she heard a noise without, and laying the baby into a corner, she looked out and discovered that the natives were once more about. She gave the alarm. G. Dixon was in the barn with two of his men, and they made a rush for the house, but before he could gain the door he received a spear in the hip, which happily did not disable him, and he succeeded in getting into his house. His men were driven back into the barn where they got upon the straw and kept their pursuers at bay, until, it is supposed, the latter were intimidated by the sight of two guns which G. Dixon held out of the window, though they were not loaded. Since that period they have not been seen in the neighbourhood of Green Valley.

11th. First-day.—We extended religious counsel to the five assigned convicts in G. Dixon's employ. There is frequently much openness, and sometimes feeling, amongst this class of the community. Many on being first accosted bear the aspect of sternness or defiance, but on hearing the accents of kindness their countenances relax, and they show that their hearts are not insensible, often making free acknowledgment of their faults, which they generally attribute to intemperance in their origin.

12th.—Accompanied by G. D. we set out to visit the settlers of the Lower Clyde. A mile and a half from Green Valley resides a respectable widow lady, named Burns, who emigrated from Edinburgh, and by her energy and industry has attained to a state of prosperity. We met with a very hearty welcome from her.

We pursued our walk until we came to Hamilton, which may be said to be a town in embryo. We called on every

householder in the place, distributing tracts, and here and there imparting brief counsel as there seemed to be an opening. Hamilton is forty-six miles north-west from Hobart Town.

We set out early on the 13th to visit a few persons who are settled on the Ouse; and on the 14th, George Dixon accompanying us as guide, we commenced a tour to the district of Upper Clyde or Bothwell. The township consists of about thirty houses or cottages scattered over a tract of ground perfectly level, and extending on both sides of the Clyde. The stream is nearly dried up during the summer season. We had some interesting conversation with the wife of Alexander Reid, who was absent. The sweet influence of that Spirit which unites the hearts of God's children, and which is felt to be the "bond of peace," arose in the course of the interview, under which our hearts were tendered, and the impression left on our minds was such as not readily to be effaced. A. Reid is a magistrate. We reached G. Dixon's between 7 and 8 o'clock, having walked about thirty-three miles during the two days we have been absent.

17th.—Whilst in this neighbourhood we have repeatedly seen Kangaroos. They are of several species, as the Forest and the Bush Kangaroo, and the Wallaby, but they differ chiefly in size. They are very destructive to the wheat. We have likewise seen the Kangaroo Rat, which is a kind of kangaroo in miniature, being twice the size of a rat. The Bandicoot also resembles a kangaroo, except that its fore and hind legs are of equal length. It is said to be very destructive among the potatoes which it roots up; it is hardly so large as a rabbit. Opossums are extremely numerous, living in the holes of trees and climbing like squirrels. They consume the leaves and branches, and also commit depredations on the wheat. During our stay at George Dixon's, the shepherd killed twenty opossums in the course of two moonlight nights. They are chased by dogs to the trees, which they ascend by their strong claws, and are then brought down with the gun. They cling with great tenacity, and occasionally make a bound from one branch to another, and they will sometimes suspend themselves by the tail. In nearly all the

indigenous animals, the females have a pouch for the reception of their young. Birds are very numerous. We have seen Black and White Cockatoos, some of great beauty; Magpies both black and white; the Wattle-bird, so called from two excrescences depending from the head; the Laughing Jackass, the Minor, and the Crow. The Wood-pigeon is worthy of notice. It is a little larger than the tumbler-pigeon and resembles it in the quickness of its motions. The plumage is brown, but the wing-feathers are tipped with radiant colours resembling gold-bronze, whence it is sometimes called the Bronze-Winged Pigeon. There are many species of Parrots and Parroquets, some of great beauty, but very noisy, making the woods resound with their chattering, in which the Cockatoos keep them company.

18th. First-day.—Walked over to dine with our hospitable friend, Jacobina Burns. After tea, according to their custom, the servants, men and women, and a few soldiers who have for some time been on the estate to protect them from the aborigines, were called in, to have the Scriptures read to them. My companion had a full opportunity for religious labour, which I trust was to the edification of all present. J. Burns is a serious as well as sensible and energetic woman, and has induced a considerable number of her relatives to emigrate from Scotland. They seem one and all to have been prosperous, and are for the most part persons of piety.

19th.—We determined on making a circuitous route to New Norfolk, in order to increase the number of our calls. After proceeding about four miles, we came to what may here be styled a village, though consisting of only six or seven houses. It is known by the name of the Hollow Tree. The first house we came to was that of James Murphy, where we saw a woman whose husband was killed about eight years since by the aborigines. She was returning home with him through the bush, when they were assailed by them. The man continued to keep them at bay, whilst his wife fled with her child in her arms, and succeeded in effecting her escape; but the poor husband fell by their spears. The aboriginal natives are very dexterous in the use of these



weapons, which are of wood, from nine to twelve feet in length. They throw them with such force and skill, at from fifty to one hundred yards, as rarely to fail in transfixing the object of their aim. They are equally clever in the use of the waddy, which is a piece of wood of a heavy texture about a foot and a half long and an inch and a half thick, nearly round, and rough at the end for the purpose of grasping with more effect. These they hurl with astonishing precision. These are their only offensive weapons.

About an hour after sunset we reached the Woolpack Inn on Macquarie Plains.

20th.—About two miles before we arrived at Deep Gully, where the huts of an Invalid Gang are situated, we overtook a large party at work on the road. The overseer caused them to be drawn up by the road side, where we had a full opportunity of extending religious counsel to them. At the huts we had an interview of like nature with a further portion, and about a mile before we reached New Norfolk, we held a third meeting with the remainder. These poor men greatly excited our commiseration. Many of them are labouring under debility or indisposition, the result of intemperance, others are cripples or superannuated; and perhaps it would not be too much to say, that the whole of them, by having been brought into bondage to Satan, are beguiled of their peace, and have little even of earthly comfort to solace them. Surely the way of transgressors is hard!

We proceeded by the coach to Hobart Town, and on reaching our lodgings, feelings of gratitude arose towards our Heavenly Father, for preservation during our excursion, in the retrospect of which we were favoured to feel peace.

Whilst I was at Green Valley, G. Dixon and I bathed in the river, and in jumping off, I injured my foot against a rock. Having to walk many miles since has so increased the local inflammation as to render it necessary that I should lay up for a time.

29th.—The time set apart this morning for religious purpose was blessed to our minds. Our way being rather shut up for the present with regard to any extended public labour, to feel

our minds clothed with peace we account a favour. May the Lord be pleased "to go before us," as well as to become our "re-reward."

It is a privation to me to be so much confined to the house, the weather being extremely favourable for going abroad. When we arrived here the harvest was just terminating. It is now seven weeks since, and we have had but three wet days. The climate is delightful: in the house, quite as cool as is pleasant, particularly in the mornings and evenings; out of doors it is much like our finest days in summer, but rarely so oppressive, a breeze generally setting in from the sea about noon. The air is bland and yet exhilarating, and in the woods aromatic, from the escape of essential oils from decaying vegetable matter: it is remarkably free from humidity.

4 mo. 5.—Nathaniel Turner and John A. Manton, Wesleyan ministers, paid us a friendly visit this day. We conversed on several subjects of a religious nature, and especially on some doctrinal points, on which we were united in sentiment. These individuals, with William Schofield and John Leach, form a band of faithful labourers, whose indefatigable labours for the spread of the Gospel have been signally blessed, and whom we can sincerely bid, God speed.

10th.—During my confinement to the house by my foot, I have read J. J. Gurney's Biblical Notes, which are to my mind extremely conclusive and satisfactory. The essay on those parts of Isaiah vii, viii and ix, which relate to the coming of the Messiah, his divine character and attributes, and the nature and extent of his dominion, is particularly interesting.

13th.—Henry Butcher, a pious drummer of the 63rd. regiment, now stationed in Van Diemen's Land, called to beg a few tracts. He enlisted when only fourteen, and the eleven years he has been a soldier, he laments have been chiefly spent in wickedness and folly. He is a member of the Wesleyan church, and says he finds his situation very unfavourable for the practice of piety, but he is accustomed to retire into the bush, where he can read his Bible and meditate

and pray, unseen by his fellow-mortals, and where he is often made sensible of the love of God.

5 mo. 2.—The Governor has obligingly proposed giving us a passage on board the Tamar, a government brig, about to sail for Macquarie Harbour, which being one of the penal settlements attached to this colony, we are desirous of visiting.

At a meeting held this day, a Temperance Society was formed, having for its fundamental rule, the total abstinence of its members from ardent spirits, except for medicinal purposes.

4th. Sixth-day.—This morning we held our meeting instead of yesterday. We had only to consult our own convenience in doing so, as these seasons have uniformly been unattended by strangers, though we have had a straggler or two occasionally on First-days.

6th.—Our morning meeting was a contriting season to my mind. J. Backhouse was led to supplicate for a blessing on the Governor and his family, whose hearts have been opened towards us; also to crave the divine blessing during our approaching voyage to the penal settlement, and upon the labours engaged in by others, for the Lord's service.

We spent the evening at Government House, very much to our satisfaction, having some highly interesting conversation on the views of our Society with respect to war, also on tithes. Governor Arthur gave a mournful picture of the evils of war, especially as to its demoralizing effects on those engaged in it, as a general and almost universal consequence. From this subject the over-ruling Providence of God was adverted to, when he took occasion to mention several very remarkable interpositions of a providential kind between him and death. Amongst a number of instances I will mention two. He was engaged in a foreign campaign of a rather peculiarly disastrous nature, and on one occasion was unexpectedly requested to act as Judge-Advocate during a court-martial. Though the appointment was an unusual one to him and appeared somewhat singular, he accepted it. The same day an order was received, that the company to which he belonged should advance, but it was arranged that he

should join his detachment in the latter part of the day, after having discharged his judicial duties. His company was suddenly surprised by the enemy, cut off, and not a single individual survived when the period arrived that he was to have joined them. Another instance was still more remarkable. When Governor Arthur first came to this colony, bush-ranging, that is depredations by runaway convicts, was carried on to an alarming extent. There was a party of daring men, seven or eight in number, who eluded the vigilance of the civil and military power, and by their atrocious deeds struck terror into the hearts of the settlers. At length they were captured and suffered condign punishment, and since that time bush-ranging has been so effectually suppressed as to cease to be formidable. I had heard the Governor speak of this gang on a former occasion, on which he described the remarkable character of their captain, whose name was Brady. When taken, the Governor questioned him as to his mode of life, and at first he pretended that it was one of great enjoyment. "There is no life like the bush, Governor," said this audacious man when thus spoken to on the subject. By and bye, however, he told a different story, and acknowledged that it was one of complete wretchedness. For many weeks before his capture he had not known an hour's undisturbed repose. If he lay down in a place of apparent security he would dream that the officers of justice were upon him, that he was betrayed by his comrades, or harassed by some other tormenting phantom of a depraved imagination. When engaged in any project of plunder he was in continual fear that the imprudence of those under his command would lead to their own and his destruction. In spite of his cautions and remonstrances, if they could elude his vigilance, they would look about for spirits, and carouse and drink until in a state of intoxication. When not occupied in carrying their thieving and murderous projects into effect, from the ungovernable nature of their own tempers and the irritability of their dispositions, they were embroiled in quarrels from morning till night, so that they were truly a torment to each other. Brady was a man of uncommon powers and of a commanding mind, and by his superior skill contrived to wield these heterogeneous materials,

and unite them for vile purposes in such a masterly way as to become a terror to the colony. Their hands were imbrued in the blood of many a poor creature who chose to risk his life in the defence of his property. A very peculiar feature in Brady's character, amidst all his vicissitudes and changes of residence, was his unvarying attachment to gardening. In all his different haunts and places of seclusion and concealment in the woods, a garden inclosed, and evidently the object of assiduous attention, was a part of his establishment. But I have digressed from the main subject of the Governor's narrative. When this gang were captured and were lying in gaol, prior to undergoing the last sentence of the law, some disclosures were made which reached the Governor's ears and induced him to question one of the party in a matter that related to his own life. The man to whom he addressed himself, and whose name was Bird, was next in command to Brady, and only second to him in enterprise and ability; and he readily acknowledged that the life of the Governor had been attempted, and told him that on one occasion he was himself near being the perpetrator of the deed. The Governor informed us that it was a period he had good reason to remember, as the whole town was thrown into a state of excitement from the knowledge that Brady's party were either in the town or its immediate vicinity. On a certain day the Governor was riding to Newtown, which is about three miles from Hobart Town, accompanied by his orderly-man. Whilst they were riding at some distance from each other, going leisurely down the hill, the man suddenly came up with him, riding at a furious rate. On asking his reason for doing so, the orderly-man said he could not help it, the horse took fright at something, though not subject to do so, and became ungovernable, and till that instant he had not been able to bring him up, "It was at that moment, Sir," said Bird, "that my piece was levelled at your head, and from the certainty of my aim, I had no reason to doubt that your life was in my hand, when the unexpected intervention of the orderly-man between us defeated my object, until you were out of my reach. I had for some days meditated your life, and had watched perseveringly for an opportunity, which now

seemed awarded me almost beyond a doubt of failure, when the unlooked-for occurrence frustrated my design, and but for which, I assure you, you would have been a dead man."

We dined with William Bedford, the Senior Colonial Chaplain, whose society we value; and after much pleasant social intercourse with him and his family, we went on board the Tamar to sleep, expecting to sail the next morning.

8th.—Our sleeping cabin is about six and a half feet square, and our berths are one above another in partitions like shelves, where I dare say we shall sleep very comfortably. The Governor has furnished us with a letter to Major Baylee, the Commandant at Macquarie Harbour, and has caused us to be supplied with several things from his own garden and refectory, to render the King's rations of salt provision more agreeable; he declines permitting us to pay for our passage. In the afternoon we went on shore with John A. Manton, our fellow passenger, who is going to Macquarie Harbour as Missionary, in the place of William Scholfield; and after taking tea with Nathaniel and Ann Turner and many more of our Wesleyan friends, we were present at a meeting of the teachers of their sunday Schools. J. Backhouse reminded the teachers of the importance of engaging in these works of Christian charity, as well as in every religious duty, in humble dependence on divine help. I added a few words, and N. Turner and J. A. Manton made some very appropriate comments; and after a short hymn had been sung, J. B. gave expression, at the divine footstool, to his feelings of interest on behalf of this assemblage of pious young persons. We were much gratified by spending the last evening prior to our departure in such good company, and in a way so congenial to our wishes.

## CHAPTER IV.

### VISIT TO MACQUARIE HARBOUR.

A GENERAL idea of the system of Transportation at the time of our narrative will have been gathered from the Governor's charge to the prisoners of the Elizabeth. It may be helpful to the reader, however, before going further, to state in precise terms the conditions which belonged to the sentence of transportation to Tasmania, conditions designed to benefit the free settlers and subserve the interests of the Colony, as well as to work a moral reformation in the convict. The system with all its merits and all its defects belongs now only to the past. It was abandoned a few years since, and no convicts have latterly been sent to Tasmania or New South Wales, or any other Australian colony, except Western Australia.

Convicts on their arrival in Tasmania were assigned as servants to the settlers, from whom they received in return for their labour, lodging, food, and coarse clothing, but no money. If they committed offences during their servitude they were punished by imprisonment in the jails or penitentiaries, by flogging, by being sent to labour on the public works in a road party or in a chain gang; or lastly, by being re-transported, as it were, to a penal settlement. The chain gang was a step more severe than the road party, as the prisoners had to work in irons, and wear a more degrading costume, and were guarded

by armed soldiers instead of convict overseers. From the wretched character of the huts provided for their lodging, the exposure and hard labour to which they were subjected, and their scanty fare, both these punishments were extremely severe. The penal settlement was reserved for the most hardened offenders. The term of servitude for the assigned convict varied according to his sentence of transportation ; if the sentence was for seven years, he had to serve four before he could have a ticket-of-leave for good conduct ; if for fourteen, six ; and eight years, if his sentence was for life. The ticket-of-leave, in a great measure, restored convicts to the condition of free men. They could hire out their labour for wages, or enter into business on their own account ; but they were not allowed to go beyond their own district of the Island, and were obliged to attend public worship once in the week, and a general muster before the magistrates once a month. At the expiration of their term, or earlier, if their conduct was satisfactory, a conditional pardon was granted ; and continued good conduct was sometimes followed by a full pardon, which restored them to all the rights of free men. If the assigned prisoner was convicted of any offence during his term of servitude he forfeited the time that had elapsed, and had to commence anew ; and the first conviction of the ticket-of-leave man exposed its possessor to forfeit it, and to be returned to that state of bondage from which he had been released. In 1834 the number of convicts in Tasmania was about 15,000.

Macquarie Harbour, the seat, in 1832, of a noted penal settlement, is situated about the middle of the west coast of Tasmania. Though in itself a mag-



nificent haven, it is of most difficult access, for which indeed it was chosen, as being more completely isolated from the rest of the world. What with the perilous passage of the bar, the nature of the winds which prevail along that coast, and the dangers of the shore, it would be difficult to conceive a spot more inaccessible on the habitable globe; and in 1833, wearied with the difficulties of the situation, the Government abandoned it, and transferred the settlement to Port Arthur.

What dangers and delays vessels which frequented Macquarie Harbour had sometimes to encounter, will be seen from G. W. Walker's relation of the voyage, which he and his companion made thither in the *Tamar*, a brig of 130 tons burden.

5 mo. 9.—This afternoon J. Backhouse being on the deck at the moment when the prisoners' hatchway was opened, he took the opportunity of going down and reading a chapter in the Bible to them. They appeared glad to receive his visit. When asked if they preferred any particular part of Scripture, one of them observed that Isaiah was interesting; and the book opening at the forty-second chapter, that was read, and J. B. made some remarks on its contents.

At two o'clock this morning we weighed anchor and dropped down the Derwent. The persons on board the *Tamar*, are J. Burn, the captain, the mate, and a crew of twelve men, eight of whom are or have been convicts, four passengers, viz. David Hoy, John Allen Manton, J. Backhouse and myself, and eighteen prisoners. The convicts are all in irons, which are fastened round each ankle and connected by a small chain; but by means of a string suspended from the waist to the centre of the chain, and which lifts it from the ground, they can walk without difficulty. They are confined in the main hold, in a prison, secured by strong bars of wood and iron. All knives and other articles that can facilitate their escape are taken from them, their persons being searched before entering

the prison, and every other day when at sea. It is necessary to use every precaution. A substitute for a tinder-box has been found on one of the prisoners already, and a small file on another, who had succeeded in releasing himself from his irons. There is a guard of a sergeant and ten soldiers, who keep a strict watch. Five stand every alternate watch, as sentries, three on deck and two below, where they have the prison in sight and a full view of its inmates. They are armed with outlasses, and pistols loaded with ball, which they carry in their belts; and some firelocks are kept constantly loaded. Lieutenant Hill, the port-officer, who has the charge of these arrangements, informed us that the present gang are a very bad set of men. There are among them two of the mutineers who took the Cyprus, about three years ago.

About noon on the 12th, notwithstanding the weather was boisterous, we had the satisfaction of entering Port Davey. We anchored in a fine basin surrounded by high mountains. Here we are to take in a supply of wood and water, and can rest secure until a favourable wind comes, by which in twenty-four hours we may reach our ulterior destination.

13th. First-day.—This day has afforded several opportunities for imparting religious instruction to the different classes of persons on board. Besides our morning and evening reading in the Scriptures in the cabin, which we have kept up daily, we had a meeting with the soldiers, and the sailors, and another with the convicts.

The wind continued violent and adverse from this time till the 29th, when G. W. W. writes :

On the 29th, the wind becoming favourable, after a detention of seventeen days in Port Davey, we stood out to sea. Early in the morning of the 31st we descried the high lands in the vicinity of Macquarie Harbour, for which we made sail; but when within twelve or fourteen miles of our port, the wind changed so that we were obliged to put about, just being able to clear the land. The remainder of that and the succeeding day were spent in endeavouring to make for our desired haven against contrary winds. On the morning of

Seventh-day, 6 mo. 2, we were again on the point of making the harbour, when the weather suddenly became thick and squally and the land completely obscured; under these circumstances, from the peculiar and dangerous nature of the coast, the captain durst not proceed, and we once more reluctantly stood out to sea. During that day and night, the wind being from the south, we were driven past our port nearly to the northern extremity of the island.

On First-day morning, 6 mo. 3, the wind moderated, and by midnight we were enabled to regain our position opposite Macquarie Harbour, which we kept near during the night by tacking to and fro. At break of day we looked out with much solicitude, hoping to see land, but the weather was cloudy, and it was some time before we could know with certainty our situation with respect to the harbour. Until this was ascertained, whilst we were advancing towards the shore, it was a time of anxiety, as a mistake might be attended with fatal results. There are few places of more difficult access. There is a party of men stationed to give notice by signals when a vessel is in sight, whether it is safe to approach or otherwise, and a pilot is constantly on the spot to conduct her into the harbour.

As we approached the Heads or entrance, many an eye was strained to interpret the signal, which we expected every moment to see hoisted; but we had not been seen. After proceeding as far as was safe, the captain had determined on again going out to sea, and we had actually tacked for the purpose, when, happily, we were observed, and a flag was hoisted, signifying that we might approach. As we advanced and the water became shallower, the waves became more broken and agitated; the swell of the sea caused the vessel to knock about as if hardly manageable, and the waves broke with a tremendous noise over the rocks. We watched with great anxiety for the pilot, a man being stationed at the mast-head, for we could see but a very short distance from the deck in consequence of the swell. Soon the boat was seen mounting occasionally on the top of a wave, then apparently engulfed in the deep; and as I witnessed the pilot board our vessel, whilst the boat with six men returned,

I could not but regard the whole proceeding as a fine specimen of intrepidity, the pilot commencing his instructions when at the distance of a gunshot from the vessel, as he mounted on the top of the wave in his little skiff, built expressly for the purpose of encountering a heavy sea. There is a small portion of the bar about twice the length of the ship, where the waves break with less force than elsewhere. Here we crossed in eleven feet water without touching, which it was expected we should have done, in which case the sea would in all probability have broken completely over the vessel. Through the favour of Providence we thus escaped the danger, for the moment we were across the bar we were in still water. Passing between the rocks called "Hell's Gates," we made a winding course through a succession of shallows into deep water, and proceeded in a direct course to Sarahs Island, on which the settlement is situated.

During the six days we have been at sea since leaving Port Davey, our situation has often appeared critical from the nature of the coast and the severity of the weather. I never so vividly realized the prospect of death as during this period, and my mind was introduced into very close heart-searching and self-examination as to the ground of my hope, should we be permitted to fall a prey to the deep. What rendered me for a time truly tempest-tossed, was, that my soul could not attain to that degree of assurance and entire resignation to the divine will that I have on former occasions of trial been favoured to attain, although, with gratitude I may acknowledge, that I was never left wholly to my fears, but had some seasons of consolation that bore up my head above the waves of temptation. How unavailing is every ground of hope at such a time, but that which is built upon the immutable Rock of Ages. If we had nothing to trust to but our own merits, or anything that we have done or are in ourselves, surely the Christian would be of all men most miserable, because whilst he feels the futility of such hopes, the awful realities of another world are more vividly before him, and he would shrink with the more horror from encountering them. But thanks be to God, there is strong consolation to those who have fled for refuge to the hope set before them in the Gospel; and this

consolation, through the mercy of God, was eventually realized by my soul, and allayed my fears. And though after that, I cannot say I was on all occasions divested of momentary trepidation, yet my soul could confide in living faith on that Almighty Saviour who careth for the least of his children, and can be touched with the feeling of our infirmities, and in the sweet assurance of whose mercy I could regard the hour of death without dismay.

Sarabs Island, on which the Penal Settlement is situated, is about two miles in circumference, and about twenty-three miles from the mouth of the harbour. We anchored within a quarter of a mile of the settlement, and in a few minutes the Commandant, Major Baylee, the Commissary, and the Surgeon came on board. We were the first, as the Governor had told us before we left Hobart Town, who had ever volunteered to go to Macquarie Harbour, and before our letter of introduction could be read, the Major invited us to his house. He gave up his own bed to J. Backhouse, and I lodged with J. A. Manton, at the house appropriated to the resident missionary.

5th.—After breakfasting with the Commandant, he walked with us through the Island. One of the chief employments of the convicts is felling timber for the use of the colony. A considerable number are employed in ship and boat-building. A number of brigs, schooners, sloops, &c. from 15 to 130 tons burden, with whaling and other boats, have been launched from the dockyard. Besides these leading occupations, a variety of handicraft trades are pursued. The ships and boats, it is worthy of note, have been built by prisoners who have received their instruction in the art almost wholly from David Hoy, the master shipwright, only three individuals, during some years that the latter has superintended, having previously been initiated into the art. The men engaged in cutting timber are divided into gangs with an overseer at the head of each. They are stationed on different parts of the main, which, in almost every direction, is covered with forest; the few open places that are to be seen are found, on a nearer examination, to be overrun with almost impenetrable brushwood.

We dined this day with Major Baylee. He is an Irishman, and has much of that openness and cordiality of manner for which his countrymen are noted, and is of warm feelings and a compassionate heart. Former Commandants made themselves hated by their severity, conceiving no doubt that severity was the most effectual means of keeping the prisoners in proper subordination. If we may judge however from the lessened number of offences and consequent punishments, and of attempts to escape from the settlement, what may be termed indulgence is more beneficial in promoting these ends; although this indulgence, in the severe discipline of the place, is little more than lessened severity. Corporal punishment is now more seldom resorted to; in place of it solitary confinement on bread and water is adopted. Strict attention is paid to the merits and demerits of the prisoners; those privileges which are at the Commandant's disposal, consisting in promotion to offices of greater responsibility or ease, being invariably dispensed to the deserving, while the best-behaved are recommended to the favour of the Governor at headquarters, who then issues an order for their return to town, the great object of their wishes next to entire liberty. By this judicious mode of procedure, Major Baylee seems to have effected more in the maintenance of order and discipline than his predecessors, whilst he has gained the confidence of the prisoners. One of them observed to us, when alluding to the treatment they experienced under his command, "There is not a man on the island but would go through fire and water for the Commandant." Several more who were present acquiesced in this expression. The four families of the Commandant, Commissary, Surgeon and Missionary, live on terms of the greatest intimacy, more like members of one large family than anything else. These are the only free persons on the island, with the exception of two individuals who fill inferior stations, and the soldiers, of whom there are forty.

6th.—After breakfasting with the Major we were shown by him through some of the buildings. The cells for solitary confinement are seven feet by three feet each. We recognized

in one of them a man who had insulted the sergeant during the passage, and who having being appointed constable, was considered peculiarly culpable for becoming a party to insubordination, and was therefore subjected to a few days solitary confinement. The prisoners are allowed but two meals in the day.\* Their breakfast at eight o'clock, consists of porridge, made from flour or oatmeal and water. They have nothing more until six in the evening when their most substantial meal takes place. Their rations are 1½ lbs. of bread-meal and one pound of potatoes daily; and four pounds of salt pork or seven pounds of salt beef weekly. The low scale of rations forms no inconsiderable part of their punishment, at least to the majority, though it is quite adequate for the preservation of health. No spirits are allowed, and this is an admirable plan for starving out the depraved appetite for drink, with which many are burdened when they arrive. At the same time this very circumstance must highly conduce to the maintenance of sound health. The brawny athletic figures of the greater number, and the clearness of their complexions are striking proofs of the benefits to be derived from an abstemious regimen, however irksome it may be to the individual who is subjected to it.†

There is a small island called Grummet Island, about three-quarters of a mile from the Settlement, and more in the centre of the harbour, where the most refractory are lodged at night, being transported thither in a boat, which is attended by another containing a guard of soldiers. The Commandant caused us to be rowed thither. It is a rocky islet, over which

\* I find that those who choose to divide their rations so as to make three meals, are allowed to do so.—G. W. W.

† Under a later date G. W. Walker notices the low rate of mortality at the Settlement:—From official reports it appears that the deaths are but eight annually with an average of 283 convicts, or in other words, one in 35. In England they are, I believe, one in 32; in Hobart Town one in 23. How are we to account for this difference in favour of Macquarie Harbour, where the number of casualties is so great that about five out of the eight meet with their death, by accident or in a violent manner? The solution of this question is not difficult, when we consider that spirits are prohibited, and that the prisoners have not the means of obtaining them; this added to the spare diet and laborious occupations in a mild, though humid climate, accounts for the healthy state of the population. (7 mo. 6.)

the waves break during the north-westerly gales, nearly to its summit. The ground is covered with weeds and rank grass where there is any soil. In winter it is extremely cold. We went into a fissure of the rock on the southern side called "Murderer's Cave," in consequence of the number who have been murdered there. We were also shown the stains of blood that yet remained on the floor of their large apartment, where a poor fellow-creature met his fate very recently. Such is the weariness of life induced by long confinement and the dreary monotony of the settlement, that murders have been committed avowedly for the purpose of causing the parties concerned to be removed to Hobart Town for trial, so as to afford some change of scene. It is said also to have been an expedient for the same purpose with the hardened and more designing of these wretched men, to prompt others to the commission of murder, that they themselves might be taken thither as witnesses. We were glad to hear that this aceldama had not been much resorted to since the present Commandant came into office.

We visited an evening school for the prisoners. One of the more assiduous was learning to write with his left hand. He was a man of notoriously bad character, a great swearer and bruiser, but about a year ago, by accident, he burnt his arm so severely as to render amputation necessary. The case was a very critical one, and he narrowly escaped with his life. During his illness, divine grace wrought a change in his heart, and the Commandant describes him as one of the best and most inoffensive men in the Settlement. His countenance is remarkably expressive of "a meek and quiet spirit," and before I was at all acquainted with his history, it attracted my notice. He speaks in terms of great humility and gratitude of the dealings of God with his soul, describing his affliction as the greatest blessing that had ever been conferred on him.

7th.—Shortly after breakfast a boat with six men was in readiness to conduct us to the opposite side of the harbour, to Philip's Island Creek, where a gang is at work felling timber. J. A. Manton was of the party, and we had the men assembled for worship, when much counsel was imparted. They were



still and attentive. From the nature of the ground, and from having to work much in the water, the labour is of a most arduous and disagreeable kind.

8th.—The day being fine, Major Baylee proposed taking us to another spot on the mainland, on the south side of the harbour, called Four-mile-point. A small party of men are employed here in burning charcoal. On our way we visited a small islet covered with grass and low shrubs that is used as a burial-place for the prisoners. It is called Halliday's Island, from the name of the first who was interred there. About seventy persons have been deposited here. The place reminded me of those affecting words of Job; "There the prisoners rest together." A post is placed at the head of each grave with the initials and date; some bearing an affecting testimony also to the depravity of our fallen species in the addition of the word "murdered," mentioning the name of the victim with that of the perpetrator, and the time and place at length. There is something peculiarly mournful in the contemplation of this spot, where, under circumstances of peculiar degradation, secluded from those who were once dear to them, as well as from the world at large, and generally after a life of crime and misery, having no hope and without God in the world, these human beings (having also immortal souls) have been, in this furthest corner of the earth, consigned to the dust, that "house appointed for all living." Surely man that is without understanding as to his immortal interests "is like the beasts that perish."

10th. First-day.—We attended three meetings for divine worship, which are the regular services of the Sabbath. The first is held in the large workshop, where the prisoners are required to attend. Singing and prayer, with a select portion of the Scriptures, and a sermon by J. A. Manton from the words, "The living know that they shall die," were the devotional exercises. J. A. Manton spoke with weight, and I thought, with demonstration and power from on high. My companion also spoke in a measure of gospel authority. After dining with Dr. Dermor, we attended an assembly of the military and officers of the establishment, when J. A. Manton read the

afternoon church service, at the conclusion of which J. Backhouse addressed the audience, and afterwards supplicated. After taking tea at the Mission House, we were present at a meeting of those who chose to assemble in the large room of the Penitentiary. Here both J. A. M. and J. B. were again drawn out in testimony and prayer, to our edification and comfort. Though the congregation consisted almost exclusively of men who have been banished for their crimes, I could not but secretly rejoice, that there were present those who I believe were living members of the church of Christ, and who by their emotion proclaimed the lively interest they felt in the truths that were declared.

11th.—Major Baylee, Dr. Dermor and wife and the Commissary joined J. B. and myself at the table of my host at the mission-house, where we spent the latter part of the day in social converse. The doctor's wife takes an interest in the prosperity of the cause of religion here; she has a numerous family of small children, and no female servant, their only attendant being one of the prisoners. The prisoner whom J. A. Manton has assigned to him as a servant is considered the most valuable domestic on the Island. His name is Thomas Day. His parents were slaves of Spanish Town in Jamaica, and he is of sable complexion, though of intelligent countenance. His owner wanting to dispose of him brought him to Bermuda, where he succeeded in getting on board a ship with the hope of a passage to England. The captain would not receive him however without a certificate of his freedom. Not foiled by this disappointment he bribed a soldier to befriend him by forging the necessary document which he himself dictated. To his great joy the artifice was not detected, and he succeeded in reaching the British shores. He made several voyages as a free man and a sailor, and also filled at one time the station of a gentleman's servant. Falling into bad company, he was induced to violate the law, and was sent to this country. He was transported to Macquarie Harbour where he joined five others in an attempt to escape. The party surprised the pilot at the Heads, and after pillaging him of his property

and his boat, would have put him to death but for the intervention of Day, who by this time began to repent of the undertaking. They put to sea in the boat, but the pilot having released himself from his bonds and obtained assistance, the runaways were pursued, overtaken, and committed to the gaol at Hobart Town. It was here that this poor black, under the daily expectation of being sentenced to expiate his crimes on the scaffold, and conscious that he was unprepared for such a change, was induced to lend an ear to the voice of instruction, and through the instrumentality of a Wesleyan Missionary named Benjamin Carvosso, became a devout believer in the doctrine of redemption through a Saviour's blood. His accomplices were executed, but in consequence of having saved the life of the pilot, Thomas Day was remanded back to Macquarie Harbour, his life being granted him. From that time, a period of nearly three years, he has been a humble and consistent Christian. These particulars of his history I had from himself; they are corroborated by others; and every one speaks of him as a most worthy, industrious and moral man. It does me good to see how cheerfully he moves about his duties. He is up every morning by five, brushing and scrubbing and putting the house in order; but it is especially delightful to contemplate him as a trophy of divine grace, which I trust, shall never be plucked from his Almighty Saviour's hand.

17th. First-day.—We attended three religious meetings as on last First-day, in all of which my companion was engaged in gospel labour, and I hope many were edified. I could not help thinking however, that to the majority, the glad tidings of the gospel were too much as a language unknown. How often do I long for a return of those favoured seasons in which I had the privilege of meeting on these days with numbers of my brethren in religious fellowship, whose lively spiritual exercises drew down more evident blessings from above, when the presence of the Highest would overshadow our meetings. The meetings at this place are not entirely destitute of life; but though some faint touches of divine love are experienced in them, it has generally speaking been with me

a time of poverty and depression, and my best seasons have been rather in private than on public occasions. During these seasons of comparative desertion, the remembrance of my dear friends is a great comfort, believing we have their sympathy and prayers.

20th.—We went again to Philip's Island Creek, where we had the men, about twenty, assembled, and J. A. M. and J. B. engaged in religious service with them. I found that the representation made to the Commandant after our first visit of this gang had been attended to. Their ration of bread had been increased  $\frac{3}{4}$  lb. and the one pound of potatoes withheld. This change the men considered advantageous. We saw and conversed with a man who absconded from the settlement some years ago with several others. They took their route along the coast in the direction of Port Davey. On reaching that desolate part they were unable to proceed further, from exhaustion. One perished for want of food. The survivors were found by the crew of a government vessel in a cave, and were thus saved from inevitable destruction.\*

From hence we proceeded to Philip's Island, where we also had a religious opportunity with the men. We had many

\* Under another date G. W. W. gives the following particulars of the number and fate of runaway convicts, from the formation of the Settlement in 1822. In the five years, 138 attempted to effect their escape; in the second term of four years and a half, the number was thirty-one. Total 169. Of these sixty-two\* perished in the woods, besides nine who were murdered by their companions and several whose fate was doubtful. Fifty-seven were re-captured and taken back to Macquarie Harbour. Six only were known to have effected a complete escape. "How irksome," he observes, "must be the discipline which induces them to run such risks to get away from it, when the odds are so fearfully against them. A considerable proportion of those murdered by their companions are supposed to have been devoured by them; for it is a horrid but undoubted fact that on several occasions, when a party of men have determined on taking to the bush, some unsuspecting simple man has been inveigled into the conspiracy for the express purpose of furnishing food. And when only two or three have been left, the dreadful state of excitement in which they have lived, each watching his opportunity to take advantage of his companions to destroy them, has been described by survivors, as a state of the most complete wretchedness that can be conceived, and affords a melancholy picture indeed of human depravity.—(6 mo. 26.)

\* This number should be larger. See Report from the Committee on Transportation, 1838.

good wishes that we might have a prosperous voyage, from the men composing these gangs, who seem grateful for the interest we take in their concerns. Nor was it without feelings of sincere commiseration that we bade them farewell. They have to endure great hardships and have little to contribute to their comfort outwardly, and perhaps still less inwardly.

In the afternoon we saw our things put on board the Tamar which has received all her cargo, and is to sail to-morrow morning if the wind holds. In the evening we attended the week-day meeting for such prisoners as incline to attend. I thought it a solemn meeting. After it was terminated the books composing the library of which we were the originators were distributed for perusal. Several benevolent persons in Hobart Town have made additions, and there is now a very fair collection. We proceeded to take leave of our friends, particularly the Commissary and Doctor's families. Major Baylee and J. A. Manton proposed accompanying us to the mouth of Macquarie Harbour.

21st.—The vessel got under way at seven A. M. Fourteen prisoners returning to Hobart Town were of the ship's company. We had a delightful sail as far as the anchorage on the inside of the bar. The pilot had joined us some miles up the harbour, but he did not deem it safe to attempt crossing the bar. Major Baylee, J. A. Manton, J. Backhouse and myself accompanied the pilot to his residence, where we were hospitably entertained. We parted from our friends with regret. We have felt much unity with J. A. Manton; and as for the hospitality and friendly offices of the Commandant, they could hardly have been exceeded, and will ever merit our grateful recollection. We returned to the vessel in the pilot's boat. In the course of the afternoon the pilot sounded on the bar and found  $8\frac{1}{2}$  feet of water.

On the 22nd the wind set in from the north-west, and continued stormy and with heavy rain at intervals, so as to render it unsafe to attempt crossing the bar, till the 8th of the 7th month. In the mean time the Friends employed themselves in imparting

religious instruction to the prisoners and others on board the Tamar, and to the prisoners and soldiers at the pilot's station.

The following are extracts from the notes of G. W. Walker during this period.

26th.—I have conversed with some of the prisoners who have become serious, on the subject of their privations, to ascertain how they felt after their minds had become changed and brought under the influence of the gospel. It is pleasing to learn, that it has had the effect of reconciling them to their situation in a remarkable degree, so that some who were continually hankering after liberty, and ever scheming for the purpose of bringing it about, now go about their occupations with light hearts, acknowledging that the service of the Lord is indeed perfect freedom even under the most inauspicious outward circumstances. Several have voluntarily proposed staying on the settlement when they might have been removed to Hobart Town, although before becoming serious they had absconded with that view. Now they feared being placed more in the way of temptation by being transferred to the scene of their former haunts and vicious associations. There are two now on board to whom these remarks are peculiarly applicable. They are living proofs of the truth of Christ's declaration, that "to whom much is forgiven the same loveth much." Their contentment, humility and fervency of spirit is indeed quite instructive.

7 mo. 1. First-day.—We met twice with the ship's company. In the morning, besides the instructive counsel imparted by J. Backhouse, a young man named Richard Edwards (known here by that name though it is not his real one) made a few remarks with great simplicity and feeling, inviting those around him to partake of those blessings freely offered in the gospel of Christ, of which he was a partaker. It was a great comfort to us to hear such a testimony borne by one under his circumstances. This is one of the individuals to whom I have alluded as preferring to remain on the settlement had Providence opened the way for it.

On the 3rd we crossed the neck of land which intervenes between our present anchorage and the sea. The land is overgrown with a short brush-wood composed of various kinds of shrubs that in some situations become trees. Where the water had accumulated, the Swamp Tea-tree was abundant, forming a shrub so dense as to be nearly impassable. We forced our way through a short space where a creeping-plant called the Macquarie Harbour Vine had entwined itself in great luxuriance around the young Tea-trees. It bears a small white berry which is but a bad substitute for grapes. Such is the rapidity of its growth that one planted by J. Woolrabe, the commissary, six months ago, in front of his house of one story, has covered the verandah to the height of the roof, extending also the full breadth of the house. It is highly ornamental and very umbrageous.

8th. First-day.—In our morning meeting Richard Edwards again gave expression to a few sentences in the way of exhortation to his fellow-prisoners. He also continued the voice of supplication after J. Backhouse.

In the afternoon the pilot ordered the anchor to be weighed, and the weather being nearly calm, we were towed round Wellington Head, and dropped anchor in a situation to avail ourselves of the first breeze that might spring up in our favour the following morning.

9th.—The sea having considerably subsided and a light breeze springing up, we got under way, while the pilot's crew towed the vessel ahead; and about four o'clock we reached the bar. There was a heavy swell but the waves did not often break. We were favoured to pass at a very opportune juncture, when the tide was about turning, and in a lull of the sea, so that the soundings were not less than eleven feet. In case of striking, the danger is greater in going out than in coming in, the swell running contrary to the course of the ship, and driving her broadside on the spit or shallow, where the sea continually breaks with a noise not a little appalling. After eighteen days' delay at the mouth of the harbour we stood out to sea, the pilot leaving us as soon as we had cleared the large rock called the Bung-Borer.

11th.—A series of light breezes prevailed during yesterday and urged us onwards with a slow but favourable advance along the coast. After dark the wind blew a steady breeze that enabled us to double South-West Cape before midnight. About ten we were fairly into the Channel and were soon in still water. A couple of Whale-boats came alongside and informed us that it was currently reported in Hobart Town that we were lost. About dusk the wind being adverse we came to an anchor eight or nine miles from the extremity of the channel which opens into Storm Bay, having been two days in coming from Macquarie Harbour.

13th.—This morning we arrived in Sullivan's Cove. On landing we received many hearty congratulations from our friends, who had entertained considerable apprehensions for the safety of the vessel. Our hearts were gladdened in meeting once more our many valued acquaintances in this place, and in tracing the providential care that had been exercised on our behalf, prolonging our lives for the prosecution of the work assigned us. We waited on the Governor, who had been very uneasy about us, as we had been seen by some whalers in the commencement of the heavy gale that drove us into Port Davey, and from the nature of the coast, it was reasonably conjectured, that unless we had made that port, not having put back, we must have foundered.



## CHAPTER V.

### SOJOURN IN HOBART TOWN, VISIT TO RICHMOND, ETC.

DURING their first sojourn in Hobart Town, James Backhouse and George W. Walker, though they became united in Christian friendship with many pious individuals, found none to join them in their simple, primitive mode of worship. But after their return from Macquarie Harbour, they began to be joined by a few persons of like mind with themselves, whom the ceremonies and services of other religious communities could not satisfy, and who valued the Headship of Christ in his church, practically carried into effect, and the guidance of his Spirit in worship and ministry, above all human ordinances. Some of the first to unite with them were convicts, from which class, we have already seen, there were raised up in Tasmania, not a few witnesses to the power of divine grace. Others were free settlers or colonists; and a few belonged to the Society of Friends in England. The number who were thus collected under the pastoral care of the two Friends was small; but the little church thus gathered has maintained itself in a respectable condition, and as their fellow-christians of other denominations would readily admit, has rendered good service to the Colony.

The Journal, on their again taking up a temporary abode at Hobart Town, records many particulars of gospel labour and of christian intercourse with religious individuals.

1832. 7 mo. 14.—Our former landlady's house being full, we have engaged lodgings with Thomas and Sarah Crouch, a young couple, members of the Wesleyan connexion; they are exemplary persons, who walk in the divine fear, and are teachers in "Sunday Schools."

The Methodists certainly succeed in drawing out the gifts of their members; and though their efforts may sometimes lead to a kind of zeal that needs to be tempered by prudence, I feel that some of us, who have readily adopted this sentiment, may have erred still wider from the mark, in our defect of zeal. This is truly applicable to myself.

15th. First-day.—In the afternoon J. Hiddlestone and J. Leach joined us at our meeting. The latter stood up and made some lively remarks on those words of the apostle John, so full of consolation and import; "God is love." J. Backhouse offered vocal thanksgiving for that sense of the Divine Presence which was vouchsafed to our small company, under the feeling of which our hearts were knit together in love. J. Hiddlestone acknowledged that "it had been a gracious season to his soul."

We believed it best to attend the evening meeting at the Methodist chapel, where J. Leach was to officiate. We were glad we did attend, as it gave us an opportunity of hearing him preach, and publicly advocate the doctrines we approve, and of which his life and conversation appear to be a bright reflection. There are those who, envious at his zeal and success, disparage his labours, and insinuate that his doctrines are unsound. He is however living down evil report.

19th.—We had an opportunity of striving to remove some misconceptions with regard to the proceedings of our Wesleyan friends. Each day that passes, if possible, shows me in a more convincing point of view, the danger we run into in judging of the motives of others, and how liable good men are to misinterpret one another's actions and motives, and by their harsh strictures and inveterate prejudices, to bring reproach on the cause of Christianity. "Judge not that ye be not judged," should be the watch-word of every Christian. May it at least be mine, remembering that "to his own master" every man must stand or fall.

20th.—We had an interview with our friend John Leach, who related many interesting facts connected with his labours in the Gospel in this place. On his first settling here from an apprehension of religious duty, his mode of procedure was, to devote two or three days of the week to provide for his maintenance, by working at his business, which is that of a cabinet-maker. The residue of his time was chiefly employed in visiting from house to house, holding discourse with the inmates, and stimulating them to the use of those means which are of divine appointment, for spiritual instruction and edification; such as the attendance of public worship, reading the Scriptures, &c. and where there was an opening, engaging in prayer or other gospel labour. Going about in this disinterested and unostentatious way, he was the instrument in the Divine Hand of turning many to righteousness, numbers of whom remain faithful to this day. The Methodists, with whom he was connected, seeing his usefulness, and with a view to promote it still more effectually, proposed to engage him as a permanent labourer in their church, and in this he ultimately acquiesced. But though I have no doubt they were influenced by the best intentions, I much call in question the advantage they had anticipated being realized. From his own statement, it is probable his labours were as extensively blessed before his permanent engagement with the Society as since, and his striking example of disinterestedness and devotion in the cause, is in some degree impaired by his acceptance of a salary, however small that may be. It has likewise introduced him into more extensive congregations, for which it is doubtful if he is so well adapted as for those of less extent, from the weakness of his lungs as well as from the character of his gifts. Though I believe no change has taken place in his motives, I cannot but entertain the belief, that had he continued to set forth the same unequivocal example of faith, zeal, and disinterestedness with which he set out, it would have tended in a still greater degree to the furtherance of the Gospel. He is however not likely to be much longer a labourer in the vineyard, but will in all probability soon be liberated from all human trammels by death.

22nd. First-day.—Our morning meeting, in which we were

alone, was a lively season. My dear companion was exercised in fervent prayer, in the course of which he supplicated, that we might be preserved from a sectarian spirit that would seek to gather to a peculiar fold rather than to the universal church of Christ; and that we might not too strenuously inculcate our peculiar views, as a Society, on those who might be turned from darkness to light, and from the power of Satan unto God; but be willing to leave them to the guidance of the Holy Spirit, which, would lead into all truth, and direct them as to what part of the fold of Christ they should associate with. The spirit of grace and supplication was remarkably prevalent, under which our hearts were deeply bowed before the God of the spirits of all flesh.

24th.—Took tea with John and Hannah Barret, by whom we were very kindly entertained. They are natives of Yorkshire, who came out some years ago, and are doing well in the world, though temporal pursuits do not exclusively occupy their attention: they are useful members of the Wesleyan connexion. Here we met with Isaac Sherwin of Launceston, who proposed our making his house our home whenever the time might arrive for our paying a visit to that place. Esh Lovell, a leading person among the Methodists, joined us; and many questions being asked with respect to doctrine and discipline, we had a full opportunity of stating the views and practices of our Society on many important points. Some discussion took place, but unaccompanied by any heat or apparent feeling that one was of Paul and another of Apollos, and that there was accordingly no medium between cold reserve and angry controversy. After a portion of the Scriptures had been read, my companion engaged in prayer, in the course of which there were many ejaculations of Amen. This is a practice that prevails here, but not in as great a degree as in some places in England. Though I have had frequent occasion to mark and to respect the piety of those who adopt it, I am decidedly of the opinion, that however the individual's own devotional feelings may be stimulated by these ejaculations, they are not conducive to the edification of others who may be present, but tend to divert from the

spirit of prayer, and interrupt that collected frame of mind which is essential to such devotional exercises.

Three individuals called to converse on religious subjects in the course of the afternoon. One of them has been a seafaring man, and had just buried his wife; he was much dejected, but seemed to derive some encouragement as we conversed with him respecting her latter moments, which were enlivened by the hopes of the gospel. The two others are young men who came out as prisoners, but have adopted the sentiments of the Methodists, and are an ornament to their profession. They are reaping the advantage of their altered conduct, in a temporal, as well as a spiritual sense, having gained the privilege of a ticket-of-leave, by which they secure to themselves the fruits of their own industry. One of them has married a respectable young woman and is doing very well; the other surprised us with the extent of scriptural knowledge he evinced in conversation, though it is but about twelve months since he became a true christian. We have furnished these young men several times with a few tracts which they distribute among their neighbours and acquaintance, occasionally changing them from one to another. Having tasted the comfort of a religious life, they seem extremely desirous that others should participate in the blessings of the gospel.

25th. Fifth-day.—Our meeting for worship held this forenoon was a silent one. I had great difficulty in attaining to a settled state of mind, though peculiarly needing a renewal of spiritual strength. I am deeply bowed under a sense of my many deficiencies; but though I have been a transgressor and a backslider, times without number, from my youth to the present moment, through the mercy of a long-suffering God, I am not forsaken, nor yet without hope of becoming more than conqueror through Christ who hath loved me and given Himself for me, and without whose merits to purchase such grace, I could never have entertained even a hope of salvation. Thanks be unto God for his unspeakable gift!

We had a meeting with the prisoners in the Penitentiary, which was crowded. Before we separated, J. B. stated to the audience in a very impressive manner, a commission he had

received from Robert Wright, the poor man with one arm at Macquarie Harbour, who had desired him "to tell audacious sinners, such as he had been, that though he had sunk into the lowest depths of depravity, he had found mercy through belief in Christ, and enjoyed a peace he had never before dreamt of, and to invite them to become partakers of the same peace, by the exercise of like faith in Christ." The attention of the audience was powerfully rivetted.

27th.—The Seventh month in Van Diemen's Land answers to the First month in England. The middle of this day was warm and pleasant, much like the warm days we have in England in the Fifth month. There were indications around, of the commencement of spring. The trees of the forests do not present a materially different appearance in winter from what they do in the height of summer; but the young shoots are now apparent. We noticed one species of Eucalyptus in full flower, while the flower-buds only were formed on others. Numbers of Honey-eaters—small birds about the size of a wren—were hopping from branch to branch in those trees where the flowers were expanding. A sweet honey-like substance is secreted in the cups of the flowers, which these little creatures extract, by means of their tongue, which is feathered. Mount Wellington is capped with snow, and is a beautiful and striking object from whatever direction it is viewed; it is almost the only outward remembrancer that it is winter.

We had the company of some strangers to tea. The conversation took a turn that led to the discussion of the subject of marriage; and our views with respect to the importance of such a step being taken in the fear of the Lord, and according to his will, were fully stated. Richard Davies' *Life* being at hand, some of the more striking passages connected with his matrimonial engagement were read, which led to further development of our sentiments on this subject.\* I afterwards was informed that one of the parties present, a respectable young woman attached to the Methodists, was in danger of forming a connexion that was not approved by her father,

\* An account of the Convincement, &c., of Richard Davies. Fifth Edition London, 1825, p. 38.

with a person who is not of a religious character. I admired the providence by which, I cannot doubt, our conversation was overruled for good. May it have the desired effect.

28th.—Walked to the top of Woodman's Hill, to the west of the town, which three months ago was unenclosed. It is now divided into allotments, enclosed by wooden paling; and streets are marked out at right angles with each other. The stranger's astonishment may be supposed to be not small, when, in surveying the populous town at his feet, with its suburbs branching in various directions, he is told that the whole has sprung up within thirty years, before which time the country was one wide wilderness—nothing to be seen but trackless forests on each side of the river.

29th.—At our afternoon meeting we had the company of J. Hiddlestone, William Shobridge, &c. W. Shobridge occasionally speaks in public amongst the Methodists, by whom he is greatly esteemed. Unlike the generality of their local preachers, he believes it best not to bring himself under an obligation to speak at any particular time, but prefers being left to act according to the present apprehension of duty that may attend his mind. He lost his wife and three children on the voyage to this land, and has had to encounter many difficulties in providing for the necessities of his remaining family. He has not omitted to inculcate the principles of religion on their minds; and he has the satisfaction of seeing his labours blessed; his children are treading in the steps of their worthy parent; and his basket and store have been replenished. He lives in a snug little dwelling at no great distance from the town. He has named his abode Providence Cottage, and the lad who was with him this afternoon, Ebenezer, that he might be a standing monument that "hitherto the Lord hath helped him." As he recounts the dealings of the Lord with him, in terms of adoration and fervent gratitude, the hearer is reminded of the testimony of an experienced servant of God in ancient time, who declared, that though once he was young and now was old, yet had he "not seen the righteous forsaken nor his seed begging bread."

30th.—Two converted prisoners called on us for tracts. One of them received his first religious impressions of an abiding character at Macquarie Harbour, and was very useful among his serious associates, in expounding the Scriptures to them. Since his removal here, having gained a ticket-of-leave for good conduct, his zeal for the good of souls has by no means abated.

In the evening we thought it right to attend a prayer-meeting, which is held weekly in the Wesleyan chapel. When we reached the spot a person was in the act of prayer, and when he concluded, two verses of a hymn were sung; another person then engaged in prayer and a hymn was again sung. In this order I think six persons supplicated; and though there was a difference as to the degree of liveliness attending the speakers, we thought there was much of the spirit of prayer generally prevalent; and I may acknowledge I felt my mind strengthened and refreshed. Yet could the Methodists but see the advantage of some intervals of stillness, in order that the true qualification for such services as prayer and thanksgiving might be sought for and recognized, apart from external sources of excitement, I have no doubt these opportunities would be even more to edification than they are. The time devoted to these exercises is not altogether fixed; the engagements of the evening are continued as long as life is felt in them. But here also there is a danger of erring; and it would be much better, I conceive, to separate under the feelings of divine influence, and to endeavour to dwell under them, than to continue devotional exercises until mind and body flag, and the sweet impressions and refreshment fail.

A servant of the Governor was present; and under the expectation of accompanying the Governor's son to England, he engaged in prayer for a blessing on the people he was about to leave, and was particularly noticed in the supplications of the others. There was something very delightful in witnessing the Christian interest for one another that prevailed on the eve of separation. The Governor has had several pious domestics in his service, and he mentioned to us on one occasion, the singular manner in which he was apprized of the



piety of one of them. Having been writing until a late hour, after the family had retired, he heard an unusual noise in a distant room of the house. Seizing a poker, and with a light in his hand, he hastened to the spot, and suddenly opening the door of the room, he observed the individual in question on his knees, who was completely taken by surprise. Such had been his fervency and abstraction of mind, that he had forgotten to exercise that command of voice which the hour and situation required. The Governor told him he was glad to find him so profitably engaged, though it had occasioned him some temporary alarm. The next day he took an opportunity of conversing with the man, and was delighted to find him a person of genuine piety.

31st.—The evening was spent greatly to our satisfaction with several of our Wesleyan friends. A great deal of lively discussion took place on various religious topics, which were treated upon with becoming deference to the diversity of opinion which in minor points prevailed amongst us; and in a way that tended to warm our hearts and unite them in the love of our common Saviour. My companion and N. Turner offered thanksgiving for the harmony that had prevailed, and for the precious union with the Father and with his Son Christ Jesus, and fellowship one with another, which we had been favoured to feel, though our allotments were in different and widely separated folds of the universal church.

8 mo. 2.—After dinner John Leach looked in upon us, and at the same moment, a prisoner who returned with us from Macquarie Harbour, called in obedience to our request. He has been one of the select band at the Settlement who were endeavouring to tread in the footsteps of the flock of Christ, but, through the deceitfulness of sin, he had let a root of bitterness spring up, which had nearly choked the good seed; and he had for some time before his departure, ceased to associate with them. It was an interesting opportunity. J. B. and J. L. were engaged in earnest prayer for this poor halting believer, who made a very frank acknowledgment of his sin, and of the misery he has been consequently plunged

into. When they ceased, he uttered a few broken petitions to God whom he had offended, being contrited by divine love and mercy. His aged parents, whom he had left alive in England, seemed to be brought vividly to his remembrance, and he concluded his supplications by craving the divine blessing on their heads.

4th.—Having received several invitations to attend a band-meeting among the Methodists, we conclude to do so. It is held once a fortnight, and is intended to afford an opportunity for the expression of religious experience by members of the different classes. There are here six classes, containing 144 members. It is conducted in many respects like a class-meeting. A number of persons, generally in a few words and with apparent sincerity, stated their recent experience in spiritual things, their present feelings of devotedness, gratitude, and earnest desire after further attainments in the way of holiness. Now and then N. Turner extended seasonable counsel. There were frequent ejaculations when the speakers gave indications of spiritual progress having been made, which I could not but think tended to counteract the solemnity that sometimes, if not generally, was felt, to prevail. Near the conclusion J. Backhouse made some instructive remarks on the importance of a close attention to the operation of the Holy Spirit, who would impart to each, a true sense of their condition; and encouraged some, who under close temptation, had described their faith as being unusually low, not to be too much cast down when stripped of all their former experience and made to feel their entire helplessness and dependence on divine aid. There was much to favour the belief that the majority of the assembly were hopeful religious characters, and actuated by the true spirit of devotion; yet I think there is some danger of the inexperienced or confident being led to give expression in these meetings to feelings partly the effect of excitement, and partly originating in a desire not to disappoint the hopes of their pious friends. It may however be urged in reply, that every thing is liable to abuse, and I am not prepared to assert that the answer is not sufficient.

6th.—After taking tea with our kind friends, the Hiddlestones, we accompanied them to a missionary prayer-meeting, held in the Methodist chapel once a month, to pray for a blessing on the means that are in operation for the spread of the gospel. Nathaniel Turner read extracts from the *Missionary Herald*, part of which consisted of a communication from John Ayliffe, a missionary in South Africa, who was originally a Spitalfields weaver, in the employment of Peter Bedford. J. Backhouse requested permission to make a few observations, which being readily granted, he very feelingly directed attention to the state of the Aborigines of this land, who are yet unprovided with religious instruction, and recommended those who were concerned for the spiritual welfare of their fellow-creatures, if it was in their power to render them no other aid, to bear them in remembrance in their prayers. He also alluded to the advantages of faithfulness to God in our respective stations in life, and of a close attention to individual duty, as pointed out to us by the Holy Spirit, who is often pleased to make use of persons from the lowest walks of life, to fulfil his gracious designs in connection with the salvation of man, citing the example of the apostles, some of whom were poor fishermen, and especially dwelling on that of John Ayliffe, of whose labours they had just heard, who, though a poor weaver, by yielding his will to divine direction, had become a useful minister in the church of Christ. I am sincerely glad we were at the meeting; the service of my dear companion was well received, several expressing to me their satisfaction with it.

7th.—We held a meeting with the female prisoners at the "Factory." Before the termination I believed it my place to express a few words, pointing to the only means by which we can become cleansed from our unrighteousness.

8th.—Attended the Committee of the Temperance Society, whose operations will now, I trust, be carried forward with spirit. We are provided with a book, having been put on the committee, and hope to get the names of such as are friendly to the principles of the institution, in those districts of the Island which may not be accessible to others; this we shall

have a good opportunity of doing in the course of our pedestrian tours.

9th.—Part of the day has been spent in packing up our necessary items, to be sent with a stock of books and tracts by sea to Launceston. Our minds have for some days been drawn toward that place. It was relieving to me when my dear companion disclosed to me his views on this subject; and our united conclusion with reference to it, left a sense of sweetness and peace on my mind. May we be enabled to move in the fear of the Lord, and in everything we undertake, be actuated by a single desire for the promotion of his glory!

10th.—For two days past the weather has been more severe than we have before seen it. This morning the ground was covered with snow.

11th.—We were visited by a young man who was in the service of a London house, as traveller, and became connected in some swindling transactions, with one who lately suffered at the gallows, and for which this man was sent out here for seven years. This unhappy man professes to trace a series of narrow escapes from death to a providential care exerted on his behalf; and yet, on talking to him on the necessity of knowing the blood of Jesus to cleanse him from all sin, and of that new birth unto righteousness, which our Saviour declared must be witnessed before any man can enter the kingdom of heaven, he described himself as one that had “never been a great sinner!” I thought whilst sitting by him and reviewing my own sins, I never saw in a more convincing light, that it is not by works of righteousness that we are saved, but by the washing of regeneration and the renewing of the Holy Ghost, which God hath shed on us abundantly through Jesus Christ our Saviour, and that those who take any other ground are indeed in a dark state. I felt it my duty to be very faithful with this young man on the subject.

Before James Backhouse and George W. Walker visited Launceston, two objects intervened to engage their attention. The one was a tour amongst the

settlers on Clarence and Muddy Plains, and northwards as far as Richmond and Sorell; the other a visit to the Aborigines, in their new location on Flinders Island.

Many of the colonists on Clarence and Muddy Plains, which lie on the shore of the Derwent opposite to Hobart Town, had been among the original settlers on Norfolk Island, and had removed to this part of Tasmania when that Island became a penal settlement. Several of these were enslaved by vicious habits, and were indifferent to their own spiritual welfare; but other settlers in this part of the Colony, possessed much christian experience, and some of them were persons of wealth and influence.

J. B. and G. W. W. crossed the Derwent in one of the small boats which then plied between Hobart Town and Kangaroo Point, and on the 16th proceeded over the sands of Ralph's Bay to the house of Robert Mather, on Muddy Plains.

16th.—Muddy Plains is a peninsula united to the main land by a very narrow neck, not more than a quarter of a mile across. R. M. was not at home. He is in the habit of reading a part of the Church Service and a sermon on First-days. Having a family of his own and nine or ten servants, and no chapel or church being near, he invites his neighbours to attend.

18th.—Returned to Robert Mather's. Here we met with a truly Christian and hospitable reception. After dinner R. M. was so kind as to dispatch messengers to the surrounding settlers, to inform them of an intended meeting for worship on his premises on the ensuing day. We spent the evening very agreeably with him and his family. He has four children; his daughter Sarah is a remarkable proof of the advantages that accrue to the children of pious parents, from their influence and example. Her mother was the

daughter of the late Joseph Benson, who, as an author, a man of exalted piety, and a minister, was held in a more than common degree of estimation. The late Ann Mather was much of an invalid, and for many years before her death, which took place about a year ago, was confined to the house. Under her pious instructions her children have grown up, but more particularly her daughter, all that a parent could well wish them to be.

19th. First-day.—We sat down in number short of thirty persons, which, under the circumstances, passed for a large congregation. My companion was enabled to labour faithfully with the people, turning them to the grace of God revealed in the heart, by which they would be enabled to see themselves as they really are in the sight of God, who cannot be deceived. He adverted very feelingly to the baneful practice of drinking spirits ; and turned attention to the use of those means of edification which are of divine appointment, such as prayer, the reading of the Scriptures, and attendance of public worship. I hope some would be aroused from the spiritual lethargy in which it is to be feared too many in this neighbourhood have been living. The meeting being ended, Robert Mather gave notice of his intention to open a Sunday School for the children of his neighbours, promising, with the help of his family, to instruct them in reading to the best of his power.

To this mention of the family of Robert Mather, it may be added, that he had been a hosier in Sun Street, Bishopsgate Street, London, and that he emigrated with several other families of Wesleyans, in the hope of spreading the Gospel in Van Diemens Land ; and that he took with him a copy of Barclay's Apology, which had been given him in London, and was one of a number of books that had been taken from Edmund Fry, on a demand for church-rates. After James Backhouse and George W. Walker's visit, R. M. and some of his family began to read

the Apology, and when the Friends subsequently visited Muddy Plains, they found some of the Mathers, to a considerable degree, prepared to unite with them in Christian profession. Joseph Benson was a coadjutor of John Wesley: his Life contains a remarkable account of his daughter Ann Mather's restoration from a paralyzed state, by the divine blessing on prayer and faith.\*

27th.—We breakfasted with Wm. T. Parramore, the police magistrate of Richmond, and were joined afterwards by John H. Butcher, also a magistrate of the district, who had volunteered to conduct us to the houses of a few of the neighbouring settlers. Our extreme limit was between five and six miles beyond Richmond. We dined with Francis Smith, an intelligent man of property, from Lindfield in Sussex, who emigrated to this colony three or four years ago. His wife is a native of St. Domingo, where he resided many years, and was the confidential friend and private secretary of the Emperor, Pétion. His estate is one of the finest we have seen, both for situation and soil; from an elevated position it resembles a gentleman's park.

Parting with our hospitable friend Francis Smith, we pursued our walk back to Richmond, calling at a few houses on the way. At one of the houses in this neighbourhood, there is a person in the capacity of a servant, a prisoner, who is the son of an English Marquis. My informant knew him when in England. The last place in which he met with him there, was a ball-room, where his rank rendered him a person of consideration. His first interview with him in this land, was in consequence of some offence which had subjected the prisoner to be brought before him as a magistrate, and punished. What was the surprise of the magistrate (who told me the circumstance) to see the individual whom he had once addressed as "my Lord," standing before him a prisoner at the bar. He took an early opportunity of conversing with him in private, and learned, that he and some of his bottle companions had

\* See also the Wesleyan Methodist Magazine for April, 1836.

robbed a fish-pond, in a frolic, but being apprehended and convicted, transportation for fourteen years was the penalty. But there is great cause to presume that he had become in other respects an utterly degraded and miserable man. After the expiration of his term of strict servitude, he committed a second crime, for which he was again sentenced ; and he is now serving out the period of his bondage with a settler, who has much difficulty in managing him, in consequence of his drunkenness. The gentleman who narrated these particulars, met with another convict, whom he had last seen at a hunting party, but who, having taken to gambling and become a spend-thrift, to help his finances, resorted to forgery, which resulted in transportation to Van Diemens Land. How melancholy to see persons thus throw away the advantages of birth, education and character, and finally sink into degradation and vice !

The Friends returned to Hobart Town on the 3rd of the Ninth Month. G. W. Walker's journal proceeds :

9 mo. 5.—Francis Cotton of Great Swan Port, Oyster Bay, called to see us. He is a young man for whom we feel much interested ; he retains a strong attachment to the principles of the Society of Friends, and is connected in his farming pursuits with Dr. Story, the son of the late George Story, who was a remarkable man, and a minister among the Methodists, and of whom a Memoir is extant.

6th.—We had some interesting converse with Richard Edwards, who seems to be deepening in religious experience, and in some points not comprehended by the wisdom of this world, sees beyond many of his contemporaries. How desirable to receive the kingdom of God as a little child !

11th.—We called on the Governor, to request his permission to visit Flinders Island, where the Aborigines are maintained ; he readily granted our request. He had offered before to give us a passage in the Charlotte cutter, but we were then on the eve of our excursion to Sorrell, &c. and did not see our



way clear to put that by. The cutter has been detained by causes that have intervened, but is now likely to sail in a week or ten days, when we propose embarking in her.

18th.—Called on a person who was once a member of Westminster meeting. He left his native land as a convict about forty-two years since. He is uniformly spoken of as a sober, moral man ; and that he should have remained such for forty-two years, without the advantages of religious fellowship, is much in his favour, and is probably what few have done who have been exposed to similar temptations. He expressed much willingness to meet with us for divine worship, on First-days. We also called on Thomas Squire, a member of Hertford Monthly Meeting, who left England about three years ago for the Swan River. He is also desirous to join us in our meetings.

23rd. First-day—We had a larger attendance at the meeting for worship held at our lodgings than we have had on any former occasion ; eighteen persons being present in the forenoon, and in the afternoon, nineteen.

25th.—Superintended the removal of our things on board the Charlotte cutter. The mate J. Thornloe, a young man from Doncaster, in Yorkshire, and who is to command the vessel this voyage, has, with much civility, vacated one of the berths, that we might both be accommodated, he himself sleeping on the floor of the cabin.

## CHAPTER VI.

### VISIT TO THE ABORIGINES ON FLINDERS ISLAND.

THE original inhabitants of Tasmania were of the Negro race. They were few in number, and were destitute of all traces of civilization, living on roots, shell-fish and wild animals, and finding shelter in the thicker parts of the forests, or in huts of the rudest description. The first English settlers, at the commencement of this century, instead of conciliating the natives by kindness, rendered themselves a terror to them by their inconsiderate conduct, and the natives in return, aroused to suspicion and hostility, attempted to drive the intruders from their shores. This led the Lieutenant Governor, Colonel Arthur, about 1828, to organize a military expedition, the object of which was, by means of a "cordon" drawn across the island, to drive them into Tasman's peninsula, at the south-east corner of it. The attempt was completely abortive, and would never have been made if the nature of the country had been at all accurately known; it being impossible that such a line of operations could be maintained over the rugged mountains and through the impenetrable forests, which cover a large part of the island. After an expenditure of some £27,000, the scheme was abandoned. It was then that the exertions of one man, based on motives of humanity, effected what the whole Colony had in vain tried to achieve by force.

This man was George Augustus Robinson, an outline of whose self-sacrificing conduct has already been given: we shall meet again with him in the course of our history.

Flinders Island, to which he removed the remnant of the helpless people whom he rescued from destruction, lies a little off the north coast of Tasmania, towards the east, and is separated from it by Banks's Straits. The course by which it was to be reached, therefore, after sailing down the Derwent and through Storm Bay, was round Cape Pillar, (the south-eastern point of Tasmania) and up the eastern coast.

The cutter *Charlotte* weighed anchor on the 26th of the Ninth month, 1832.

The shores in some places, on each side of Storm Bay, says G. W. Walker, are composed of basaltic rock, often resembling the crumbling ruins of some antiquated castle. During the night we attempted to beat round Cape Pillar, but the wind blowing fresh ahead we made so little way, that J. Thornloe determined on putting into Port Arthur, to make also some alteration in the anchor-stock, which was otherwise useless.

9 mo. 27.—My companion and myself have suffered much from sickness: the smallness of the vessel renders the motion very annoying. We reached Port Arthur about mid-day. The Commandant, Lieutenant Gibbins, received us politely, and invited us to partake of refreshment and walk with him through the place. Port Arthur is a Penal Settlement, similar to that at Macquarie Harbour, but has been established only two years. The houses, or rather huts, are on rising ground, ascending from the shores. The surrounding hills are clothed with forests wherever the eye can penetrate. There are about 250 convicts, who are employed in felling and sawing timber, and in various other kinds of labour. This Settlement will in all probability supersede that of Macquarie Harbour; the Penal Settlement on Maria Island also, is in course of abandonment. Every man here is allowed a small allotment of

ground, if he chooses to cultivate it ; and this is made to stand in lieu of vegetables, which are not included in the rations. This privilege is thought to have a beneficial effect, in keeping the men out of mischief, and inducing habits of industry. Another indulgence has been productive of salutary effects in inciting to good conduct. Those who behave in a way to deserve it, are allowed a little tea and sugar ; and such is the influence it has had, that out of eighty who have earned it, not a single instance of forfeiture has been known.

At five o'clock we rejoined the *Charlotte*, which proceeded on her voyage with a light breeze ; but she made little advance before it fell calm, and we were obliged to cast anchor in the midst of Stewart's Bay.

28th.—At an early hour we weighed anchor, but there was so little wind that it was only by the aid of our boat's crew and oars that we avoided drifting on the rocks. In the course of the day we doubled Cape Pillar. This Cape as well as the adjacent one, Cape Raoul, is basaltic, and of a singular and imposing form. The perpendicular column from which it derives its name, is visible from a great distance. Towards dusk we observed for the first time, large flocks of Mutton-birds, a species of sea-fowl that frequents these shores.

29th.—By continued tacking we succeeded in reaching Spring Bay by midnight. The light afforded by a party of men who were boiling blubber at a whaling station, served as a beacon to guide us during the dark hours of night. Vast flocks of Mutton-birds have again been in sight. Gannets are also numerous. It is curious to mark their manœuvres while in quest of prey. Soaring along in the air, at the height of two or three times the ship's mast, they at length observe some unhappy fish that approaches the surface, when down they drop head foremost into the sea, with all the apparent weight and velocity of a stone ; and it is said they rarely miss securing their prey, but it is difficult to ascertain the truth of this from the deck of a vessel.

30th.—Captain Kelly, owner of the brig *Penelope*, now lying in Spring Bay with a whaling party, breakfasted on board the *Charlotte*. He is a landowner, but at certain seasons superintends about twenty men who are engaged in whaling

on his account. By his varied pursuits he has realized considerable property; yet the occupation of whaling seems congenial to his taste. There is so much of the spirit of adventure and of excitement in the pursuit, that some men of ardent minds seem perfectly reconciled to the hardships it involves; but it appears to me to be a life little removed from barbarism, and greatly opposed to the cultivation of moral and religious excellence. The mind that likes the employment for the high excitement it occasionally affords, will generally be indisposed for serious reflection. Indeed such a state of mind is, I think, nearly allied to the pursuit of gambling. As for the subordinate gratifications of a whaler's life, these, I fear, are too generally only those of animal nature in its lowest exhibitions. Need we wonder then that amongst this class of men are to be found some of the most depraved of their species.

At four A. M. a breeze sprung up from the south-east, which enabled us to prosecute our voyage.

10 mo. 1.—Decided indications of stormy weather determined J. Thornloe on making for shelter, and we entered the passage between Schouten Island and Freycinet's Peninsula, and anchored securely behind the extremity of the latter. Two of our men are sick, and we are imperfectly manned. Few of the men on the Government vessels have been brought up to the sea: besides the mate we have but one efficient sailor on board.

J. Backhouse and myself accompanied a party who went on shore for water, which is obtained from a lagoon that runs behind the sand-hills. Here we had an opportunity of seeing the Black Swans that frequent the Island. Several, which had been swimming on the lake, rose on our approach, and after making a few majestic flights around the heads of the intruders on their secluded haunts, disappeared. In the afternoon a party of soldiers whom we have with us, succeeded in disabling one of these noble birds, so that it could only elude its pursuers by swimming. We could hear its piteous cry long before it came in sight, as it approached the extremity of the water, which terminates in a very narrow

point, where we happened to be; here the means of escape being cut off, a shot soon placed it beyond the reach of pain.

6th.—On the 2nd I went on shore with J. Thornloe, and accompanied him to the head of the lagoon, to see the manner in which the swans construct their nests. They generally choose a situation where they can swim to them, and which is cut off from all communication with the shore, for they are very timid birds. The nest is placed on a cluster of rushes, and is composed of dried grass or rushes piled in great quantities, until it assumes the form, and nearly the size, of a hay-cock; the top is obtuse, and so slightly concave that the eggs may be seen when twenty or thirty yards from the nest. We met with several, but they had all been visited by the men, who had despoiled them of their eggs. The flesh of the bird when prepared in the form of a sea-pie, though strong and rather oily, we found preferable to salt meat.

On the 3rd before we could make our exit from Schouten's Passage we were becalmed. A strong current ran between the shores, and it was with difficulty we avoided drifting against the rocks. We generally connect the idea of danger at sea with the prevalence of wind, but we here met with a proof of the risk that may be incurred by the absence of wind. For twelve hours we were drifting about in a state of painful suspense; nor was it until two o'clock in the morning that the wind arose and dispelled our fears.

On the 4th we came in sight of St. Patrick's Head. On the 5th we were enveloped in a dense fog. About noon this day, the 6th, the weather cleared up, and we were able to descry St. Helen's Point.

7th.—In the course of last night we passed successively the Bay of Fires, Eddystone Point and King George's Rocks; and about one o'clock, reached a place of anchorage under the lee of the larger of the two Swan Islands, nearly opposite to Cape Portland, the north-eastern extremity of Van Diemens Land. Whilst anchored here we had a religious meeting with the ship's company. Generally speaking, there is extreme indisposition to everything that looks like seriousness.

The daily allowance of spirits no doubt contributes to produce this recklessness of mind. We have frequent conversations with the men on this subject; but from their replies and significant glances, it may easily be seen that they are at a loss to conceive how anything can be better than grog. If they commit any act of disobedience their grog is stopped; if they perform any extra service, grog is the common reward. Thus the very discipline to which they are subjected, and the tacit acknowledgment of its value made by their officers, tend to enhance it in their estimation. The most efficient seaman on board next to the mate, is a prisoner, who speaks in terms of great respect of J. J. Gurney, whose notice he experienced when at school at Norwich.

Towards the latter part of the day, the tide being favorable, with a tolerably fair wind, but blowing very fresh, and the sea like a boiling cauldron, we made a slant across the straits to Preservation Island. On the north side of Swan Island we observed the wreck of the *Brenda*, a fine brig, that was stranded on the rocks a few months ago, through the culpable conduct (according to common report) of the chief officers, who were intoxicated. The navigation is very hazardous in the Straits; the tide runs with the rapidity of a mill race, and the numerous islands, rocks and shoals, greatly increase the danger of shipwreck.

8th.—The wind is directly contrary, and we have remained this day in port. My companion and I went on shore and visited the hut of James Munro, an old sealer, who has lived twelve years on Preservation Island. He is an elderly man, and has the character of being one of the best conducted men who inhabit the Straits. The island is exclusively occupied by himself and a black woman who lives with him, and whom he says he has brought up from a child of eight years old, her father having been shot by Europeans. The hut they inhabit is of homely construction, and a garden is attached to it. Three sealers from Gun-carriage Island had put into the harbour, and were temporary residents with Munro. Each of these men had a black woman whom he considers his wife, though they are not married. One of the women had a child

with her. Their appearance was unprepossessing, their countenances being downcast and fallen. We presented each of them with a coloured handkerchief as a token of good will, which they seemed pleased with. To the men we made a small present of tobacco. The whole party were assembled in Munro's hut, where my companion addressed them on the importance of giving attention to their eternal interests. He also engaged in vocal prayer. We subsequently conversed with them on the nature of their connection with the Aboriginal females; we reminded them that such connections were sinful in the sight of God, and disreputable among men, and that if they continued to live together, it was their duty to marry. One of the men spoke on behalf of himself and his companions to this effect; that their residence in the Straits was only of a temporary nature, and that should they connect themselves with the women by marriage, they would be compelled to take them away with them when the period of their departure arrived; in plain terms avowing, that they held these poor women in bondage to suit their own purposes, but did not choose to acknowledge any other ties than those of convenience or inclination. The men listened respectfully to what we had to say, but our expostulations did not seem to make much impression upon them.

Preservation Island is the resort of great quantities of Mutton-birds. Haunts of this kind are called by the inhabitants of the Straits, "Rookeries." There are Mutton-bird rookeries, and Penguin and Albatross rookeries, and even Seal rookeries. The Mutton-birds are a species of petrel, in size resembling a wood pigeon; they are valuable both as food, and on account of their feathers; their eggs are not quite equal in flavour to a hen's egg. The periods at which they visit the islands in Bass's Straits are very accurately known. Their first appearance is on or about the 20th of the 9th month, when the object of their visit appears to be the preparation of their nests prior to incubation. About the 8th of the 11th month they disappear for a fortnight, when they again visit their haunts in numbers that far exceed all calculation. At this period they begin the work of incubation. Each couple of birds occupies a hole in the earth, which they have previously



excavated, choosing generally a sandy soil for the purpose. The hole is about two feet deep, and much like a rabbit's; and at the extremity a single egg is deposited. The female is occupied for a month in hatching this egg. About the 8th of the 5th month, the young are able to fly, and the birds take their final departure from the island in vast bodies. From the length of their pinions they cannot rise from the ground unless it be steep and smooth. Accordingly at the dawn of day the birds may be seen walking over the grass and among the scrub, making their way to the edge of the shore, from which they can throw themselves, and thus give free play to their wings. During the day they are unceasingly on the wing, or skimming the surface of the waves in quest of food. At evening they return in a body to their nests, when the air resounds with their querulous note, and the traveller who visits their rookeries is liable to tread on the birds at almost every step. The nests are so numerous also, that he is continually breaking through into their holes, up to the knees. The common method of taking them is to knock them on the head with a stick. It is not prudent to introduce the hands into their holes as they bite severely; they are indeed very pugnacious, and will fight with one another till one of the combatants is killed. It is common to employ a dog for the purpose of drawing them out; but the Aboriginal women, who are very expert in all matters of this nature, use a stick with a hook, which they introduce into the nest, and draw out the birds. When wanted in larger quantities, for the sake of their feathers, a wholesale plan of taking them is resorted to. A pit is dug near the sea-shore, six or eight feet square, and half that depth. A hedge of shrubs or sticks is formed in two lines, enclosing a great number of the holes, and converging towards the pit. A similar hedge is erected on the far side of the pit to hide the view of the ocean. A few men take their station at the end of the enclosure furthest from the excavation, and when the birds sally forth in the morning, they urge them onwards towards the pit. Being unable to rise among the grass and scrub that surrounds them, they tumble into the pit one after another, and are suffocated. Immense numbers annually meet their death in this way,

frequently on the same spot of ground; and yet the birds are said to show no sensible diminution. Those which survive are not scared away, and those which have been killed appear not to be missed. Twenty birds well picked will furnish one pound of feathers; and between two and three tons of these have been sold by sealers at the east end of Bass's Straits, in one season. The price of feathers at Hobart Town is six-pence per pound; they are used for beds, but are said to have an oily and unpleasant smell.

When we were about to step into the boat, one of the black women presented each of us with a string of shells formed into a very ornamental necklace. These necklaces are generally worn by both male and female Aborigines. The shell is of a spiral form, varying in size from that of a pea to a horse-bean. When perfect as to natural condition, they are not remarkable for beauty, but as they become divested of their outward coating they exhibit variegated colours of considerable brilliancy. The Aborigines prepare them for use by burning grass over wood embers, and holding the shells in the smoke, when the action of the pyroligneous acid removes the thin coating from the shell.

9th.—At day-break we got under way, and a boat was sent on shore for Munro, our pilot. He and his woman, Jumbo, who was to accompany him, after some delay came on board. We regretted to observe that the latter was intoxicated. The man himself, though the worse for liquor, was able to take the helm, the mate keeping a most vigilant watch. The tide runs through this passage with astonishing rapidity in particular spots, the water becoming violently agitated as if in a storm, while a few yards distant the sea is comparatively smooth. Munro having a perfect knowledge of the soundings, currents, sunken rocks, &c. we got clear of all these dangers, and were favoured to bring up in safety, under Green Island, about two o'clock in the afternoon. This place of anchorage is about three miles from the settlement on Flinders, but the intervening space is so full of rocks and shoals that it is the nearest approach that can be made except by boats. We had been there but a very short time before the Commandant, Ensign William J. Darling,

came on board, in a small punt, rowed by himself, and capable of containing but one person. He is quite a young man, little more than of age, tall, and of agreeable countenance and prepossessing manners.

We landed on a fine sandy beach. Many of the Aborigines were on the shore: they did not press forward to gaze as is common with Europeans. We went up to them and shook hands with several. They looked healthy and cheerful, notwithstanding the straitness of provisions from which they had suffered; and their countenances exhibited none of that marked ferocity which has been ascribed to them. They are lodged in three rude dwellings, called "Break-winds," which are merely sloping roofs reaching to the ground, formed of boughs, and closed at the ends. They are surrounded on three sides by a fence of boughs. There are forty four men, twenty nine women, and five children, on the establishment.

The Aborigines of Van Diemens Land are rather below the average stature of Englishmen. Both sexes are stout, and their limbs well proportioned. They walk remarkably erect, assuming a dignified mien, and in all their movements exhibit agility and ease. Their complexion is very dark, almost black; a few are of a lighter hue, approaching to the colour of copper; the soles of their feet are as light as those of Europeans who go without shoes; the palms of their hands are also much lighter than their bodies. There is considerable variety of features among them; generally thick lips and flat distended nostrils are the characteristics of the race. Many of their countenances are pleasing, and very few of them forbidding. Their hair is uniformly black and woolly, like the African negroes, whom, in most respects, they nearly resemble. In their savage state, the men let their hair grow and ornament it, as they conceive, with grease and red ochre; the women shave their heads; and neither sex wear any article of clothing; but they are fond of besmearing their bodies with grease and ochre, which enables them to bear with more ease the exposure to the weather. They make incisions on their persons, particularly the thighs, arms, and breasts. This is done with a sharp flint, so as generally to form longitudinal lines parallel to each other. The wounds are kept open by artificial means

until proud flesh is formed, and a lasting protuberant scar produced. These marks are rendered more numerous by a custom which prevails among them, of lacerating any part of their bodies affected with pain ; this they suppose to be productive of relief. The bones of deceased relatives, which some of them wear about their persons as tokens of remembrance, are frequently tied on the affected limb, for the same purpose.

We were present on the evening of our arrival when supper was served out to the natives. The meal consisted of biscuit, boiled rice and tea ; of the latter they are immoderately fond ; the sweeter the better. I was surprised and pleased at the decorum with which each advanced in succession and received the allotted portion. We afterwards followed them to their Breakwinds, where the roasting of mutton-birds was going forward ; these forming a part of their supper. The plan they adopt in cooking them is, to throw the bird on the fire until all the feathers are singed off, when it is withdrawn and gutted. When several are prepared in this manner, they are spitted on a stick between two and three feet in length, one end of which is run into the ground, while the other enables the person who is standing by to turn the birds, or give them such a direction towards the fire as ensures their being properly cooked. A choice part was separated from one of the birds and presented for our acceptance, which in courtesy we could not decline, as nothing pleases these children of nature more than to accept, and appear gratified, with that which is offered by them.

As soon as it was dark, preparations were made for a "Corrobberry" or dance, for joy at the arrival of the cutter. These are seasons of great excitement, attended with much exertion. The men have not yet been prevailed upon to retain their clothing ; this is uniformly dispensed with ; but the women, who occasionally join in the dance, make no alteration in their adopted dress. A fire of sticks, or boughs that make a lively blaze, was made, around which the men formed a circle, and began a kind of song, consisting of expressions frequently repeated, and uttered in a drawling monotone. The subjects of these songs are various ; sometimes the pursuits of hunting and the enumeration of the

animals that become a prey to their dexterity and prowess; at other times the feats of war, and their sanguinary conflicts with adverse tribes. A very common description, relates to the habits of animals, such as the Emu and Kangaroo; and since they have become acquainted with Europeans, to the Horse, the Cow, &c. They accompany the words with significant gestures and actions. Thus in the emu-dance, by bending forward an arm over the fire and making a movement with their hands, like the motion of a bird's head, they imitate that animal in its peculiar habits. In the Horse-dance they lay hold of each other's loins, one following another, and imitate the prancing motions of the animal, whilst a woman stands by and imitates the driver, by gently tapping them with a stick, as they pass before her. They have also the Thunder-and-lightning-dance, in which they stamp with their feet and whirl round the fire, to represent the noise and swiftness of these dread phenomena. A very frequent manœuvre during most of their "corrobberies" is, to leap from the ground whilst running in a circle round the fire, and in descending, to turn their faces to it, crouching at the same time to the ground on their haunches, and striking the earth with their hands. The exercise attendant on these diversions is often very violent, occasioning individuals to drop out of the ring, bathed in perspiration, until they have recovered. The good-humour they exhibit throughout the amusement, which generally lasts for some hours, often till midnight, is remarkable, considering the excitement that prevails. Sometimes one will jostle against another, and perhaps occasion a fall to both, which is sure to be succeeded by a general laugh. Though their exhibition in a state of nudity must necessarily offend the eye of a European, there is not the slightest action or gesture that would offend the modesty of the most scrupulous.

10th.—We were kindly accommodated with lodgings in a weather-boarded hut. The people are extremely fond of their dogs, which lie up and down among them when reclining around their fires, and learn to be as good-tempered towards strangers as themselves, which is far from being the general

character of the dogs in the colony. An increased acquaintance with the Aborigines only confirms us in the favourable opinion we had formed of them. They appear to be a very sociable people, and act remarkably in concert. The occupation of one is generally the occupation of all, whether in their amusements or engagements of a graver nature. If a stranger accosts them in their own language, or by any other means affords them gratification, they express their pleasure by a simultaneous shout, so universal that one would imagine they were actuated by the heart of one man. Through the influence of the Commandant, the people have conformed to many regulations that conduce to their comfort and welfare. At first it was very difficult to induce them to take care of their eating utensils. Their only vessel, when living in the bush, being a mutton-fish-shell, to drink from, or something as simple, which was cast away when the purpose was effected, they were apt to do the same with things that were adapted for permanent use. But this disposition to carelessness has been corrected. A very general taste for the habits of civilized life is prevalent amongst them; and articles of European costume are highly valued. The men are very anxious to be furnished with trousers, which few are yet in possession of. Some yellow trousers were sent for their use; but these being of the kind worn only by prisoners in the colony, they shewed an aversion to wear them, evidently considering it a degradation.

In the course of the evening we visited the Break-winds. The inmates were reclining around the fires, which are made along the centres of these huts. We felt some reluctance to disturb them, but they readily roused up on our entrance, as soon as they saw that it was the stranger white men, who had come to see them. The bare earth serves them for a bed; each couple, as well as the single persons, is allowed a blanket. At the suggestion of Archibald MacLachlan, the surgeon, they sung two of their songs. The first was sung by the chief of the Port Dalrymple tribe. I observed that the same words were repeated many times in succession, accompanied by many impassioned gestures, and so much exertion of breath as was almost painful to witness. Occasionally he

gave a short sigh, as if his breath was spent, in which the rest united with one accord. The shout that succeeded allowed the performer a moment's pause, when he resumed the song with great animation. A great deal of character was displayed in the course of this exhibition, the chief often becoming highly excited, pointing significantly with his finger, and shewing remarkable expression in his countenance, as if the subject of the song was one of a most important nature, the people meanwhile listening with profound attention. A short time after the chief had concluded, the women began a song in chorus, which showed a greater knowledge of music; and I was very much surprised to hear some sing tenor, while others sang treble, which to those who know anything of music will appear strange, because the power of doing so denotes some advancement in the art. It was a hunting song, enumerating the animals that the young married woman is wont to chase.

The tribes now show little appearance of jealousy. Many when in the bush, were in a state of hostility; but their animosities are merged in the general feeling of good will that seems to pervade the Settlement. If there is any thing that betrays the remembrance of former feuds, it is with reference to hunting. They shew some reluctance to hunt together, if the tribes that compose the party have once been at warfare, unless the Commandant or Surgeon be with them, when his influence is considered a sufficient guarantee against harm. They seem to be aware that these are times of high excitement, when they might be off their guard, and quarrels might ensue. Two men of the Western or Port Dalrymple tribe exhibited before us the manner in which quarrels are decided amongst them; or it may be described as the mode of giving vent to those feelings of irritation which, among Englishmen, would terminate in a pugilistic encounter. The parties approach one another face to face, and folding their arms across their breasts shake their heads (which occasionally come in contact) in each others faces, uttering at the same time the most vociferous and angry expressions, until one or other of them is exhausted, or his feelings of anger subside. This custom is called by them "Growling," and from the specimen afforded

us by the Western lads, will not probably issue in anything worse than a bloody lip or nose. Quarrels are rare among the Aborigines of the Settlement, but some of their tokens of displeasure when they do occur are very odd and unaccountable. One of the men differed with his wife, because she had broken a bottle, or some other article which he highly prized. Instead of shewing his displeasure by taking a stick and retaliating on the offender, he arose and cut deliberately the feet of seven women who happened to be lying near him asleep, but offered no kind of violence to his wife. After this burst of rage, his anger was appeased, and they became reconciled. The Aborigines on occasions of this sort, do not generally shew a disposition to retaliate on the person who thus wreaks his vengeance on them; they rather endeavour to get out of the way. This circumstance however came to the Commandant's ears, and he thought proper to notice it, and inflict some punishment on the man who thus injured so many innocent women. He caused him to be brought before him, and made him to understand that he was much displeased; and as the women through his misconduct, were unable to bring their quantum of water from the well, the offender was required to bring all the water himself. Without saying a word or making the least difficulty, the man set about his task, which he soon completed, and there the whole affair ended. A quarrel originating in one of their superstitious customs fell out thus: A married woman had selected a certain tree, according to their practice when in the bush, which tree, in such case, is considered the representative of the person who makes choice of it, and is regarded as their inviolable property, at all times to be held sacred. Through some accident this tree, which had been selected by Roomtyenna, was pulled down or mutilated by a party of her countrymen, which she so violently resented that, snatching up a firebrand, she ran in amongst them and dealt her blows very freely around. Her husband, who was of the party, at length struck her on the head, and drew blood; on which Roomtyenna desisted, but was greatly displeased, as may be supposed, with her consort. When he saw that she bled, he was apparently as disconcerted as she was, and would have



gladly made it up, for they are a remarkably affectionate couple, and in most things shew a more than ordinary degree of intelligence; but it was some time before Jackey (Trygoomypoonaneh) could regain the smiles of his wife, who for the rest of the day was quite in a pet, though he certainly evinced much sorrow at the event.

Last evening we had the whole of the Aborigines, men women and children, drawn up in front of the huts, and beginning with the chiefs and the wives, we presented each with a cotton handkerchief, which they were allowed to select for themselves from among a variety of patterns, of a gay description, that we brought with us. This trifling gift seemed to be valued far beyond its intrinsic worth. The acknowledgment of "Tank you tir" was made by all; it has become an established form of politeness on being presented with any thing. In a very little time the heads and necks of the larger number were decorated with their new articles of dress.

12th.—After breakfast we set off to visit the site of the intended new Settlement. A person has recently been employed to survey the island, which is about 130 miles in circumference; and the spot alluded to, which by the sealers had been previously named Pea-jacket Point, has been fixed upon as the most eligible for the purpose. Our party consisted of the Commandant, four native men, two of their wives, and ourselves. The history of the attachment that led to the union of one of these couples is of a somewhat romantic nature. Pannehrooneh had long felt an affection for Pellonnymyna, but no persuasions of his could induce her to become his wife. One day they were crossing a river, along with many more of their countrymen, when Pellonnymyna was suddenly seized with an attack of illness and became unable to support herself. The faithful lover was at her side. Seizing her in his arms he bore her to a place of safety, and during her indisposition, which was tedious, he nursed her with the greatest attention, and most affectionate assiduity. She at length recovered, when, overcome with gratitude she declared, that none but Pannehrooneh

should be her husband ; and from that time they have become united by the most inviolable attachment.

The natives carried our bush apparatus, consisting of one of our water-proof covers, a wallaby-skin coverlet, an iron kettle, a few tin pannakins, some damper, (a species of cake made of flour and water baked in wood ashes,) a little cheese and a fowl. Thus equipped we proceeded along the fine level beach that extends about five miles north of the Settlement, until it is intersected by a river. The tide being high, it became necessary to wait until it ebbed before the river could be waded. We employed the interval in partaking of a repast. The Aborigines looked out for a spot under the cover of some trees. Some wood was then collected, and a fire kindled. They undertook to be our cooks, and prepared such game as had been taken by the way, which consisted only of a Bandicoot, and a couple of Kangaroo Rats. A duck's nest with more than a dozen eggs had not escaped their vigilant eyes. We had no reason to complain of our dinner ; and the happy countenances of the original proprietors of the woods, who were securely sitting around us, and at least, in the estimation of their white fellow travellers, occupied the rank of fellow creatures, was a sight more than equivalent to the best dessert that the island from whence they came could have produced.

The nature of the road was such, that we often made but slow progress ; and by the time the shades of evening drew on, we were five miles from Pea-Jacket Point, though it is but about fifteen miles, from where we set out. As it is almost impracticable to travel in these parts in the dark, there was no alternative but to seek again for a suitable spot to encamp for the night. We determined on a spot sheltered by wood, adjoining to the fresh water which was afforded by a lagoon or swamp. The Aborigines soon raised a fire. Two slender trees were then fixed upon at a convenient distance from each other, in the forks of which a third stripped of its branches was laid across. A number of boughs and branches of trees were then laid obliquely against this support, which in the course of a few minutes, by dint of our united exertions, formed a tolerable

break-wind. Having finished supper, we composed ourselves to rest, making the best use we could of the wallaby rug ; while the Aborigines crept under their blankets and laid themselves down on either side of us, where they slept soundly until daybreak. The novelty of the situation, and perhaps still more the feeling of chill, which want of more covering occasioned, prevented me from obtaining much repose.

13th.—At sunrise we resumed our journey ; the day was however gloomy and unpropitious, and before we reached Pea-Jacket, rain began to descend. For some distance before we reached the spot, the richness of the soil and verdure of the grass that clothed the fine, open plain that lay before us, convinced us that, in these respects, the situation looked forward to as the site of the new Settlement, was greatly superior to that of the old one. A party of our Aboriginal attendants had struck into the woods by the way, in order to hunt Wallaby ; just as we reached Pea-Jacket they returned, bearing one of these animals on the back of the foremost. It is rather bulkier than the hare, especially in the hind quarters, but is of about the same length ; and is a small species of Kangaroo. We tasted it at breakfast, where I had the honour to be presented with the tail, which is considered by the Aborigines a dainty ; it is fat, but not so gross as the tail of a sheep. An old soldier has been stationed here, with one or two men to assist him in the erection of some huts for the future establishment. Two of these have been completed ; they are constructed of turf and wattles lined with grass, and are superior to any in the old settlement. An acre of ground has been fenced in, and cultivated as a garden. There is a considerable tract of land around covered with good pasturage, and more with wood upon it.

At eleven o'clock we commenced our return. The day was very wet and boisterous : about midway we stopped to dry our clothes and to take some tea. The male Aborigines adopted a ready method with regard to their wet clothes, by stripping themselves, and holding their garments to the fire until dry. They are not fond of travelling in the wet, nor will they do so but in cases of necessity. They shew the

same reluctance to travelling in the dark. As soon as it is dusk they take care to admonish you that it is time to rest ; and I was surprised to remark their susceptibility of fatigue in going long distances. It does not appear that in their wild state, they have been in the habit of making long, or forced marches.

This short excursion has given us a further opportunity of estimating the character of the Aborigines ; and the favourable opinion we had previously entertained of their dispositions, and especially of the capabilities they evince for improvement, is more than ever confirmed. There is nothing servile or abject in their conduct when they are not under the influence of fear. We are perpetually reminded that in their taste for amusements, and, in some respects in their capacities, they are children. But in many things that occur within the range of their knowledge and acquirements, they shew a quickness of perception, and powers of reflection, that prove them to be far from deficient in intellect.

This being First-day, the people of the Settlement were assembled in a break-wind, called the Chapel, where W. J. Darling, in the summer season, reads prayers. A number of the Aborigines expressed a wish to attend, though from their ignorance of the language they could not understand more than a word here and there. From anything I have been able to learn, they do not seem to have any notion of a superior and beneficent Being, who rules the world. They have some indistinct ideas of an evil spirit, whom they style "the devil," especially when talking with Europeans, but of whom there is reason to believe they have had original notions, and for whom they have an appropriate name in their own language. All diseases and casualties are attributed to the agency of this malevolent power, who also is thought to preside over the elements, especially in the phenomena of thunder and lightning, of which they are accordingly much afraid. An idea is becoming prevalent among them which looks like the recognition of a state of being after death, but there is little doubt that it has had its origin in their intercourse with Europeans. It is professed to be believed by

some of them, that they are transformed after death into white men, and that they return under this renewed form to an island in the Straits, where there is abundance of game, and where they have the pleasure of again hunting, and subsisting upon such animals as they killed in the chase during their life-time. The want of knowledge of their language renders the information that can be gathered on these interesting subjects very vague.

During the meeting, the Aborigines, of whom there were many of both sexes, sat on the ground with great decorum; and when prayer was engaged in, many were noticed turning their faces to the wall, in imitation, no doubt, of those around them. J. Backhouse read the first three chapters of the Epistle to the Romans, and subsequently addressed the audience in a lively appeal. He drew a parallel between the situation of the Jews in relation to the Romans, and that of the Christian part of the audience (by profession) to the untaught blacks around them. He showed the great privileges of the former over the latter, but that they involved a proportionate measure of responsibility. He then forcibly applied the words of the apostle, in the 17th and following verses of the 2nd chapter, to those who had heard the glad tidings of the Gospel, showing that, as was the case with those who professed circumcision yet were breakers of the law, their circumcision was made uncircumcision, so the mere profession of the nominal Christian, who was living in opposition to the precepts of Christianity, would avail him nothing, but rather add to his condemnation. That it was necessary that the fruits of our faith should show themselves in a consistent life, otherwise the state of the poor heathen would be preferable, who though they knew not the law, did by nature things contained in the law, and were accepted according to their measure of obedience to the light possessed. An interval of silence ensued, when J. B. in prayer, made a feeling allusion to the poor blacks who were present, in the petition that they might soon be made acquainted with the consoling doctrines of the Gospel. About twenty Europeans were present.

With regard to form of government, very little seems to have existed among the Aborigines. Few of the mobs consisting

of more persons than might be included in one large family, the influence of the Chief, who is generally in years, has probably been of the parental kind. The people at the Settlement call their chiefs by the appellation of Father, and speak of the members of their own tribes as Brothers and Sisters. When a separation for a long period has happened, on meeting again, they show all the attachment of relatives. A singular circumstance is connected with this. Great dislike is shown to allusions to the absent, whether the separation be caused by difference of situation or death. If the name of the individual who is merely absent by distance be mentioned, it is customary with them, when with Europeans, to signify their dissatisfaction by signs, as if they considered it unpropitious. I am assured that for those who are removed by death, they are in the habit of setting apart a certain portion of the day to indulge in lamentation; near relatives are said to keep up the practice for months after the decease of their companions.

I have before had occasion to notice that many of the native women are in possession of sealers. Some have been forcibly carried off, it is believed, without reference to their inclinations, and sometimes accompanied by circumstances of extreme cruelty towards the men who were their natural associates and rightful owners. The testimony of several of the women who have lived with sealers, but have either run away or been removed at their own desire, confirms the reports as to the ill-treatment they have experienced from these men. We put some questions to these poor creatures last evening, and especially to one named Boatswain, which from the answers they drew forth may throw some light upon the subject. When we asked her, if the sealers beat their women, she answered "Very much." She was requested to describe the manner in which they were beaten; and she went through several pantomimic exhibitions, in which she gave us to understand, that she had been tied up and flogged in the way that is common among prisoners who are offenders, whilst she uttered many piteous exclamations indicative of the severity of the punishment. Another mode of chastisement she described as being practiced, was, to beat them on the back and legs

with a large stick, and while she represented herself as undergoing this punishment, she seemed to sink to the ground, exclaiming several times, "Oh I will clean the mutton-birds better," until at last she was quite spent through exhaustion. The other women who were present corroborated these statements; and one and all, when the question was put to them, declared they would not return to the sealers. These defenceless women were exceedingly useful to their tyrannical masters, not only from their skill in hunting (for the native women are generally the best hunters) but in plucking mutton-bird feathers, and in menial offices. During a great part of the year, much of their means of subsistence was made to depend on their women, whilst the sealers were thus enabled to lounge in idleness. There are circumstances which struck me as entitling the testimony of these poor women to implicit credit. There had evidently been no pains taken to break them of their savage customs. They have not been treated as companions or they would have learned more English. They have not learnt to practice stricter morality, and no religious principles have been instilled into their minds: this was out of the question. Except that they can handle a knife and fork better, and are dexterous in rowing a boat, I could hardly point out any advancement in civilization beyond the mass of the natives of the Settlement. A further proof of the veracity of their statements is, that they excepted one or two sealers from the charge of beating their women. There exists among all the aboriginal tribes a remarkable scarcity of females. At the Settlement, little more than one third of the whole number are females, whilst among those who are yet in the bush, the disproportion is said to be much greater.

16th.—A very effectual mode of exciting a taste for civilized habits among the Aborigines has been adopted by the Commandant, at the expense of his own personal comfort, and at some sacrifice of money. He has a number of men and women daily at his table, generally at breakfast or tea. They come in as visitors, being invited in from the outside, where they stand about the door in expectation of being thus noticed. They sit on stools at the table, and use knives and forks, and they learn to know the value of European articles of food, for

which they evince a decided preference. They are insensibly, but certainly, acquiring civilized habits, and are beginning to look forward to the time when they shall occupy huts of their own, sleep on beds, sit on chairs, and eat their victuals off tables. The Commandant takes care to keep up these expectations by telling them, that then he shall frequently be their visitor. The promise of little gardens to grow their own potatoes, their favourite vegetable, is also highly pleasing to them. At breakfast this morning a more than usually large number were present, under the expectation that it would be the day of the departure of the white visitors. We had the pleasure of serving out tea from a large kettle, and of cutting bread for them, whilst W. J. Darling was making arrangements to accompany the Charlotte in her voyage to the Hunter Islands, at the west end of the Straits. Like all persons in a savage state the natives eat more than would be convenient to most Europeans. In their wild condition they would be subject to scarcity of food, which being succeeded by the return of abundance, would induce them to fill themselves to repletion. They eat almost every animal that inhabits the woods. A custom prevails among them for which I can assign no reason, nor do they seem able themselves to give any. Some will eat only the male of a particular species, others only the female, and I am assured by those who know well their habits, that they would rather starve than infringe this rule. The morning we arrived at Pea-Jacket, a wallaby was taken by Tommy, at a time when meat was by no means plentiful; he however gave the whole of it away, nor could I induce him to taste it. It was a male, and the only answer I could get from him was, he never eat the male of that animal. The rest of the party partook of it. Butter or food that is fat or greasy, they show at first an aversion to; the animals that inhabit the forest, especially the kangaroo and wallaby, are generally lean.

They presented us at various times with the strings of shells used as necklaces. Some of their necklaces were formed of Kangaroo sinews, one twisted round another, so as to resemble braid and then dyed with red ochre, their favourite colour. One woman went a distance of some miles into the bush, to



procure us a sample of the fern-tree stem, the inside of which is eaten by them. Another went, at the mere expression of a wish to see the fern-root in the state they use it, and obtained a considerable quantity and prepared it, I dare say, thinking we wished to eat it. In these things they afforded us evidence that they are far from being insensible to kindness, but are susceptible, on the contrary, of some of the best feelings of the heart.

The wind being fair and the Commandant having completed his arrangements, we prepared to go on board the *Charlotte*. We went into the break-winds of the Aborigines to take leave, shaking hands, and presenting each with a small piece of tobacco as a token of goodwill at parting ; and whatever might be their feelings, on our part, it was not without regret that we separated from them, probably to meet no more.

16th.—We left Flinders Island in the boat, and soon reached the *Charlotte*. We had not been long on board before a boat's crew went on shore on Green Island, to obtain some mutton-birds. The opportunity was favourable for gratifying our curiosity by landing on the island. It does not appear to exceed three or four miles in circumference, and is covered with long grass, nettles, a shrubby orache, &c. In making a cut across the island, we had to return through a part so thickly covered with these plants that it required very laborious exertion to pass through them. By this time the sun had set, and the mutton-birds were making for their nests in all directions. The "rookery" is on the south side of the island, in the very heart of the scrub, which affords a cover for their burrows ; and the birds were so numerous, that, besides great numbers over my head, I was continually treading on them as I forced my way onwards. It was an hour or more before they got all quietly settled in their nests, and during that interval, there was a constant cawing or scolding noise kept up. The men who came on shore had in the mean time obtained four or five dozen of birds by setting their dogs to bring them out of their holes, whilst they stood by to knock them on the head.

17th. W. J. Darling reached the vessel this morning. He brought with him three male aborigines and Jumbo, who

may be useful in conciliating the blacks who have recently been brought in by G. A. Robinson, and are now on one of the Hunter Islands.

18th. The night has been very stormy; the gale was tremendous, only short of that we experienced in Port Davey. The wind moderated as the day advanced, though still contrary, and we took another turn on Green Island. In the course of our walk we fell in with a large black snake. I was a little in advance of my companion when I came suddenly upon it, but not so as to disturb the reptile. I beckoned to J. Backhouse, who approached it cautiously, and with a few strokes of a waddy on the back, the creature was despatched. It was from five to six feet in length, and of a slaty-black colour. We examined its mouth, and could perceive the fangs, which were small for so large a snake. Jumbo had a sister who died from the bite of a snake of this species.

19th.—The weather having moderated, and the wind favouring for a slant across to Preservation, the cutter was got under way, and a few hours brought us abreast of that Island, where J. Munro was put ashore. At dusk the wind blew fresh from the north-east, and by ten it was a heavy gale.

20th.—We had a miserable night; but at sunrise, the wind having abated, some sail was set, and we soon had the satisfaction of entering the harbour at George Town.

## CHAPTER VII.

### BASS'S STRAITS AND THE VAN DIEMENS LAND COMPANY'S SETTLEMENTS.

TASMANIA is rather smaller than Ireland. A large part of it is high mountain country ; and the settled districts, for the most part, surround the two capitals, Hobart Town and Launceston, and extend along the banks of the Derwent and Tamar and their tributaries, meeting in a narrow belt in the centre of the island. Out of its eighty or ninety thousand inhabitants, the number is small who are not located in the above named districts. On the north-east, and the west and south-west, are large tracts of country almost untrodden, and in general, covered with the densest evergreen forest. In the tour upon which James Backhouse and George W. Walker entered, after their voyage to Flinders Island, and which was undertaken chiefly for the purpose of visiting the settlements of the Van Diemens Land Company, they skirted much of this unexplored region, where man had but just commenced the task of subduing nature to his service ; and their admiration was continually excited by the magnificent growth of the timber trees, far exceeding all the pride of European forests. The Van Diemens Land Company were the pioneers in this quarter. Their locations occupied several spots, inland and on the coast, along the north-west part of the island. The raising of sheep and larger cattle, and the felling

of timber, were the branches of industry chiefly pursued by them ; and the labourers they employed were partly assigned convicts, and partly indentured servants, imported from England at the Company's expense. Many of these, as sawyers or shepherds, led a very solitary life, living in huts, and separated from one another by long distances. They were generally beyond the reach of public worship, and destitute of the means of religious instruction ; and the two missionaries found it to be a part of their vocation to visit them in their exile, and unfold to them the hopes and obligations of the Gospel.

The last chapter left the travellers safely arrived at George Town, a place of two or three hundred inhabitants, at the mouth of the estuary called the Tamar, and on their way to Launceston, which, at the time of their visit, contained about 2,000 inhabitants, but has of late years increased to upwards of 9,000. It has latterly been in a more flourishing condition than Hobart Town, being more advantageously situated for commerce with the populous colonies of Victoria and South Australia.

On the 20th of the 10th month, the Charlotte cutter continued her course up the Tamar.

The voyage, to resume George W. Walker's narrative, was very pleasant, the day being fine, and the banks of the river remarkably winding and picturesque. On arriving at Launceston, we were very hospitably received by Isaac Sherwin and his wife, and had the pleasure of meeting with Charles Price, the Independent minister, and his wife, who were also their guests. We enjoyed the company of these worthy persons greatly.

21st. First-day.—We rose with grateful hearts, that through the mercy of a gracious Providence, our lot was once more

cast amongst Christian friends, after being preserved from the dangers that attend a voyage on the deep. I called on my cousins, Henry and Jane Robson, who are on a visit to their uncle, P. A. Mulgrave, the chief police magistrate. I here met with a very kind letter from my cousin Mary Robson, of the Hampshire Hills, containing a pressing invitation to visit them; this we have some thoughts of doing, along with the other establishments of the Van Diemens Land Company. My cousin George Robson is principal superintendent at the Hampshire Hills.

22nd.—We walked before breakfast to the banks of the North Esk, to view the Rapids of that river, just before it loses itself in the Tamar. Pent up between basaltic cliffs, the stream rushes down a series of shelves with irresistible impetuosity. The Rapids extend from a quarter to half a mile up the river, which, in one place, forms a natural basin, on the rocky borders of which, are a variety of native shrubs in full flower, and conspicuous for their beauty and fragrance.

After breakfasting with P. A. Mulgrave, and hearing that that the Charlotte had received orders to drop down the river, we hastened to the jetty, where a boat was in waiting to take us on board. At the ebb tide the vessel came to anchor, and the party of the natives going on shore, with the mate, the pilot, and a passenger, we joined them. Their object was to obtain Kangaroos; our's to see the country, and relieve ourselves from the monotony of ship-board. Many Kangaroos were seen, but none caught, the advanced hour of the day not rendering it prudent to follow them far into the interior. On returning to the shore to rejoin the vessel, we met with W. J. Darling, who, during our absence, had arrived. He invited us to stay on shore and take tea with him at the only habitation that was to be seen, and which happened to be an inn. Whilst partaking of our meal, some settlers who reside in the vicinity, called to take refreshment. An animated discussion took place on the subject of slavery. One of the strangers displayed ingenuity as a disputant, along with a good deal of sophistry;

and though the argument was conducted with good-humour, I believe each left off only the more riveted to his own opinions. It was ten o'clock when we returned on board ; but the retrospect was not such as to occasion regret. Perhaps to have thrown in our mite, in contributing to raise the tone of conversation, under circumstances in which it frequently assumes but a low standard, helped to remind those present, that if constrained to visit public-houses, such seasons need not necessarily be the occasions of evil.

Stormy weather prevailed during the next six or seven days, part of which time was spent by the two Friends at George Town, and part in beating about the Straits. It was not until the 30th that the cutter arrived at the next point in her voyage, viz. Circular Head, a remarkable promontory on the north coast, about eighty miles west of George Town. Cape Grim, on which is the Settlement of Woolnorth, lies about forty miles further west, and forms the north-western angle of Tasmania.

10 mo. 30.—At three o'clock, A.M. the cutter anchored in the East Bay of Circular Head. A boat came alongside to inform those concerned, that G. A. Robinson was there. The crew, two of whom were sailors, came on board, leaving a Sydney black and an aboriginal female of this island, in the boat. This female lived with a sealer named Kelly, who had also another woman of the same description, by whom he had had one child. We were struck with the gloomy expression of the woman in the boat, so different from that of the Aborigines we had on board. Jumbo spoke to her, but she showed no disposition to converse, though they were of the same tribe. She was invited on board, to partake of some soup. Before she returned to the boat, W. J. Darling sent for her into the cabin, and asked her, if she would like to go to the settlement on Flinders, to which she answered, No. He reminded her that he had the power to take her from Kelly, if she chose to join her countrymen,

and he said the sealers should not hurt her. Upon this declaration the countenance of the poor creature underwent a surprising change. She acknowledged that she would like to go, and that fear had induced her to express a contrary desire. Being asked why she would not converse with Jumbo, she said she durst not, having been strictly forbidden to do so by the sealers. Inquiry was made if the sealers beat her, to which she answered, Yes, plenty. With a stick? No, with a rope. From this moment, this woman, whom the sealers had named Jackey, laughed and talked as gaily as the rest of her nation. It is but justice however to state, that she was better dressed, and more cleanly and decent than any woman we had before seen belonging to sealers. G. A. Robinson came on board. He had left the Aborigines on one of the Hunter Islands, under the care of Anthony Cottrell, a young man appointed by the Government to co-operate with him in his mission.

31st.—W. J. Darling and my companion went on shore at a very early hour this morning, to arrange with G. A. Robinson respecting the movements of the cutter, which it seemed desirable should lose no time in proceeding to the Hunter Islands, to bring away the Aborigines. While they were gone, a strong breeze set in from the east, and increased to a gale, and the heavy sea that rolls into the bay rendered our situation so precarious, that J. Thornloe found it necessary to prepare for sea, to avoid drifting from our anchors to a lee shore. In attempting to heave the large bower anchor the windlass was unshipped, and before many minutes had elapsed, a violent jerk of the ship snapped the chain-cable. Sail was hoisted with all possible dispatch, and by the prompt exertion of all hands, we succeeded in getting clear of the land. Whilst beating to and fro, a boat came alongside with Edward Curr and my companions, who ran some risk in their attempt to regain the cutter. Edward Curr informing the mate that there was safe anchorage on the other side of the Bluff, we made the best of our way thither, and soon after came to anchor, not however without a narrow escape from shipwreck on a reef, the mate being unacquainted with this

part of the Straits. The *Fanny*, a small cutter belonging to the Company, had availed herself of the same place of shelter, which enabled J. Thornloe to ascertain the right spot in which to anchor.

The *Fanny* was about to sail for Cape Grim, and it was proposed that we should take our passage in her; and that, at the same time, the captain of the *Fanny* should pilot the *Charlotte* to a secure place of anchorage, under the West Hunter, which he had to pass, and thus the aims of the respective parties would be promoted, the West Hunter being the spot on which the Aborigines were placed under A. Cottrell. We accordingly transferred our luggage from the one vessel to the other; the *Fanny* and *Charlotte* hoisted sail, and with a fair wind steered for the Hunters, the former leading the way. The East and West Hunters are two considerable islands lying at the western end of Bass's Straits. There are a number of other islands between these and King's Island, the largest of the islands at this end of the Straits. By the dusk of the evening both vessels came to anchor between the West Hunter and Stack Island, the *Charlotte* having reached her ultimate destination.

11 mo. 1.—At an early hour we took our departure, waving a parting adieu to our friends on board the *Charlotte*; and after a couple of hours' sail through an intricate passage, anchored off the jetty at Woolnorth. We brought a letter of introduction to the Superintendent, Samuel Reeves, from whom, and his wife, we met with a hospitable reception. They have nine interesting children.

9th.—A boat arrived this day from Circular Head, containing Anthony Cottrell and a few friendly Aborigines. They are to proceed along the west coast, towards Macquarie Harbour, where G. A. Robinson is to meet them, he having gone to Hobart Town to see his family. It is supposed that there are only the remains of four tribes, at large, in the Island, and that these four tribes do not include more than a hundred individuals. The number of the Aborigines now in existence in the bush, and at Flinders Island, appears not to exceed 230; and it does not seem probable, that the whole of the



aboriginal population, from the time of the landing of Europeans, has ever, at one time, much exceeded five or six hundred.\*

W. J. Darling has succeeded in obtaining two more women, who had lived with sealers, besides the other woman belonging to Kelly, with the child. Jumbo called one of these her sister, having belonged to the same mob as herself. I witnessed the joy she evinced on hearing that this woman was in the neighbourhood. A. Cottrell informed me that their first interview was very affecting. Neither spoke for some time, but throwing their arms round each other's necks, they remained in that attitude, the tears trickling down their cheeks, until at length, these first emotions having somewhat subsided, they began to talk and laugh, and exhibit all the demonstrations of extravagant joy. I confess I like to advert to the proofs of natural affection which this people so abundantly display, as I think there is great hope that with such materials to work upon, in a moral and religious point of view, much may be effected.

10th—We accompanied Samuel Reeves, and the captain of the *Fanny* and a few men, to Trefoil Island. It belongs to the Van Diemens Land Company, and is remarkable as one of the finest sheep-runs of the colony. J. Backhouse and myself made the circuit of the island. The pasture much more nearly resembles the English than is generally the case.†

11th—First-day. Our congregation was increased by the addition of A. Cottrell's boats' crew, and a few of the Aborigines of his party, who sat with great decorum during the meeting. My companion was enabled to set forth the doctrines of the gospel in a clear and persuasive manner. The retrospect of this last religious opportunity with the

\* J. Backhouse says 700 to a 1000; other writers make them more numerous.

† The Tide-ripple occasioned by the meeting of two currents, during the ebb and flow of the tide, between Trefoil Island and the main land is too strong to allow a boat to pass, and is probably quite equal to that of the Malstrom, on the coast of Norway, which is not a whirlpool, but a tide-ripple, agreeing in appearance with its name, which signifies Mill-stream. There are several other violent tide-ripples in Bass's Straits; but at the complete ebb and flood, the agitation of the water ceases, and then boats can pass; this is also the case at the Malstrom.—J. B.

people of Woolnorth affords me great satisfaction, May our hearts be affected with gratitude to Him who can alone qualify for every good work !

We learned from A. Cottrell some further particulars respecting the aboriginal race. The western tribes appear to have been generally in the practice of burning their dead. The body is placed in an upright posture on logs of wood, which are also piled around it till the superstructure assumes a conical form. The pile is then fired, and occasionally replenished with fuel, till the remains are consumed to ashes ; these are carefully collected by the relatives of the deceased, and are tied up in a piece of kangaroo skin, and worn about their persons, not only as tokens of remembrance, but as a charm against disease and accident. It is common for the survivors to besmear their faces with the ashes of the deceased. Those who labour under the complaint of which they died, resort to the same practice as a means of cure. It is also customary to sing a dirge every morning for a considerable time after the death of their friends. The chief relative takes the most prominent part on these occasions ; but it is not confined to relatives, many others join in the lamentation, and exhibit all the symptoms of unfeigned sorrow. A singular idea prevails among them, that no one fairly dies till the sun sets. If the parties are dead in point of fact, survivors profess to regard the symptoms as mere indications that life will depart as soon as the sun goes down, and until that period do not treat them as dead.

13th.—We parted with feelings of regret from our kind friends Samuel and Charlotte Reeves and their interesting family, who had become endeared to us by their amiable dispositions and kindness. It was some time after dark before the Fanny anchored at Circular Head. The vessel had been desoried from the settlement, and this enabled Edward Curr to provide for our convenience ; and he obligingly appropriated for our reception, a couple of rooms in a cottage near to his own residence ; his house being small.

15th.—We joined our host in a ride into the country in the possession of the Van Dieman's Land Company. They have

20,000 acres, in this grant; the best portion of it is included in the peninsula formed by East and West Bay. On the eastern side is a remarkable bluff, from which the designation of Circular Head derives its origin. In form it resembles a plum-cake, the basaltic rock of which it is composed, presenting a circular and nearly perpendicular front. After riding across the peninsula, we proceeded beyond the neck, to a sawyer's station, about eight miles from the settlement. We penetrated from the huts a short distance into the forest, and then tying our horses to branches of trees, advanced on foot to a creek or stream, which formed the limit of our excursion. Here we saw one of the grandest exhibitions we have yet met with in the vegetable world. The timber grows to an amazing size, 200 feet being a common height for trees of the Stringy-Bark Eucalyptus, which is the predominating tree: but there are many other kinds, which add to the beauty and variety of the foliage. Amongst these are a great number of Fern-trees, from ten to twenty feet in height, verdant in the extreme, and in form resembling the plumes that are used to decorate hearses. The soil is of the richest possible description,—a red loam, like clay in appearance, but perfectly friable, and of a great depth. Riding through the bush, and amongst forests, with decayed timber strewed about in every direction, is quite a novel exercise to us.

From conversation of a very interesting nature on religious subjects this day, I feel, more than ever, convinced, that the simple, unadorned doctrines of the Scriptures, are of a nature to recommend themselves to the consciences of reasonable and reflecting men all the world over, and that, as religion is exhibited to mankind in its proper garb, divested of all human additions, it will become increasingly attractive, and will command yet more respect and veneration than it has heretofore done.

21st.—We made the circuit of the peninsula on foot. From the neck of the peninsula to West Point, the shore is flat, and there is a fine level beach stretching in sand-flats into the sea. From West Point to Circular Head the shore is rocky. The most remarkable feature of this part of the coast is the prodigious quantity of sponge that is cast up, of which large

embankments are formed for some miles. Some of the varieties are exceedingly beautiful.

23rd.—We have had many conversations with the men and officers of this establishment, on the evils of spirit-drinking, and have distributed a number of tracts on this, as well as on religious subjects. I was glad to learn from Elizabeth Curr, that two of the men who have been notorious for their excess in the use of strong drink, have refused to accept a dram offered as the reward for some service gratuitously rendered. They alleged as their reason for this almost unprecedented species of self-denial, their conviction of the evils of spirit drinking, and their determination to abstain in future. Edward Curr attributes much of the misconduct of the indentured servants to, a most injudicious regulation, adopted in the Company's vessels, that every man and woman should be allowed a gill of spirits as a daily ration, on their voyage from England. The consequence has been, that those who have not gone on board confirmed drunkards, have been almost certainly rendered so. Even the men themselves trace the formation of the habit to this origin, and feelingly deplore it.

It is a pleasure to observe, that the assigned servants and prisoners in the Company's service are comfortably provided for. We have several times been in their huts. Several here and at Woolnorth were agrarian incendiaries, a class of men who make excellent farming men and orderly servants. They pride themselves on being a superior order of prisoners, and they support the claim by their conduct.

27th.—In the evening, at Edward Curr's, the conversation turned on attending places of public amusement, and on conforming to the false notions of honour inculcated by the world, in the practices of war and duelling, which we, as a Society of Christians disclaim. I seldom am present at discussions of this sort, but the futility of the arguments brought forward in defence of these practices, by men, in other respects, of reason and reflection, confirm me, if possible, more immoveably, in the conviction, that they are contrary to the spirit of Christianity and to the dictates of enlightened reason.

12 mo. 17.—On Fifth-day morning we left Circular Head, which will long be impressed on our recollection from the kindness we experienced there, and the many pleasing associations which will be connected with it. Our luggage had been sent forward by the Fanny to Emu Bay, the seaport for the Hampshire Hills, whither it would be sent on pack-horses. Our party consisted of three men, besides Edward Curr and ourselves. Two horses which had been in the service of the expedition under G. A. Robinson, came in opportunely for our use. A blanket and some other articles of convenience, in addition to provisions, were strapped on each horse. Thus equipped we bent our course along the beach, in the direction of the Black River. In passing from Rocky Cape to Table Cape we skirted a number of steep hills, and crossed several which were too precipitous to be traversed in any other way than on foot, taking care to keep a-head of the horse, lest he should roll over the person who held him. The day was drawing near to a close when we descended a very steep declivity, before passing Table Cape, in order to encamp for the night. At the foot of the descent was a small tract of level grassy land, surrounded on three sides by hills of equal steepness with that we had descended, and on the fourth by the sea. Here we encamped under the spreading branches of a large Honeysuckle Tree, and composed ourselves to rest.

In the morning, at a tolerably early hour, we began to ascend the hill which lay between us and our path, which it cost both men and horses no little exertion to regain. We staid about an hour at Emu Bay, which is fifty-five miles from Circular Head by land, and forty by water.

The road to the Hampshire Hills, which are a little more than twenty miles from the Bay, runs through the forest, which consists principally of White Gum and Stringy Bark, with many other trees and shrubs interspersed. It is not easy to convey to those who have seen only English forests, a correct picture of an Australian one. The amazing height of the trees, which is not unfrequently from 180, to over 200 feet; the peculiar colour of their foliage and stems, which in many different species of Eucalyptus are of bluish grey; and the sombre hue of the evergreens, so different from the verdure

of the deciduous trees of England, give to these forests an air of gloomy grandeur, which inspires a sort of awe that is neither easy to define nor describe.

A road, in Van Dieman's Land, generally means, that the trees have been felled and drawn aside, so as to admit the passage of a bullock cart. A large proportion of the way here was one continued slough. My horse was so jaded that I was obliged to alight when between six and seven miles from the Hills, and make the best of my way on foot, often wading up to the knees in mud.

It was a great comfort to me to find my relations, George and Mary Robson, with their seven children, well; and in the pleasure which I derived from their society, and the kind attentions we received from them, the fatigues of our journey were almost forgotten.

On Seventh day I felt the effects of my recent exertion a good deal, which showed itself in a slight degree of fever. I joined my companion, however, and Dr. Milligan, with some of the dear children, in a walk over the grounds around the Settlement.

This is the most extensive of the Company's grants, comprising 10,000 acres, at the Hampshire Hills, and 150,000 at the Surrey Hills. The residence of the Superintendent and the huts of the men are situated on the summit of a rising ground, which forms part of an amphitheatre of hills, converging to a common centre of level plain. A number of ravines, through which streams of limpid water wind their course, until they empty themselves into the river Emu, that meanders through the plain, greatly enhance the beauty of the spot. In each ravine, Sassafras, Myrtle and other evergreens, exhibit a great variety of hue and foliage, and give a richness and colouring to the landscape that could hardly be improved by the intervention of art.

19th.—We rode with Dr. Milligan to Chilton, where the Company has a sheep and cattle run, and here we joined George Robson and Edward Curr. It is a land of pleasant streams. We slept at Chilton. There are eight men on the place, the majority of whom are assigned servants. One of

these, named Searle, was employed a year and a half ago at another sheep-run, called the Race-Course, at the time when the Aborigines were troublesome. After he had done his work in the hut, he had lain down to take a nap, but awoke in a state of alarm, having dreamed that he was attacked by the natives. Looking out at a small aperture in the wall, he perceived one of the Aborigines stealing softly towards the hut, and occasionally looking back and beckoning to several others who were at the edge of the forest, to follow him. It was but a few days before, that one of the men had been attacked in his hut; and after the hut had been literally pulled down over his ears, he was killed. Under the impulse of fear, and the excitement of the moment, Searle levelled his gun at the poor savage, and brought him dead to the ground. The rest immediately decamped. Since this unhappy circumstance, which, however, according to common opinion, and that also of the Blacks themselves, was one of "justifiable homicide," Searle has been subject to great depression of spirits.\*

25th.—This being Christmas-day (so called) the people of the establishment assembled in a barn. I read a portion of the Old and New Testament, where the prediction and subsequent fulfilment of the prophecy of our Saviour's birth are recorded. J. Backhouse spoke impressively on the importance of knowing Christ as a Saviour; his office being to "save his people from their sins," as was declared by the angel. He also addressed, in a strain of encouragement, those who, with a sincere desire to become what the Lord would have them to be, were sensible of the corruption remaining in their own hearts, and exhorted them to place their entire reliance for deliverance on our compassionate Saviour. Prayer was then offered for the continuance of divine mercy.

1833. 1 mo. 1.—On the 27th we rode to Chilton. The following morning being fine, we went on horseback to

\* The hostility of the Blacks in this neighbourhood was connected with an outrage upon them by some Whites, who shot some of them while peacefully resting in one of their own huts.

Long Lea, where some of the shepherds occupy a hut. From this place we proceeded to St. Valentines Peak, on foot. It is said to be 3,200 feet high. At the foot of the mountain the forest becomes more dense, and it requires some exertion to force a way among the young timber and to scramble over the fallen trees. About half way up, the ground is free from timber, in place of which, it is covered with coarse grass and brushwood, with large projections of rock at frequent intervals. Several springs rise in the upper region of the mountain, and trickle down its rugged sides. On approaching the summit the rocks become more numerous and precipitous, until every species of vegetation ceases, except a few shrubs, and a little rank grass with lichens and moss. The rocks at the summit form two conical hills, which constitute the apex of the peak; they are thrown together in large masses, as if they had been forced from their original bed by some convulsion of nature. From the summit there is a very commanding view. On every hand, for twenty or thirty miles, little is to be seen but forests and mountains. Not one solitary hut is to be recognized, to remind the beholder of the cheerful haunts of man, so that the mind is ready to recoil at the dreary prospect. Whilst ascending the Peak two large eagles soared above our heads, for such a length of time, that we were ready to think they meditated attacking a little dog which accompanied the party. We returned by nearly the same route by which we had ascended, and passed the night at Chilton, where Dr. Milligan, J. Backhouse and myself concluded to remain over the next day, to hold a meeting with the men there and at Weybridge.

In the course of the morning we rode to an out-station, where three men reside, and attend to a flock of about 800 sheep. It is called the Race-course. Only one of the men was at home. With him we had a good deal of serious conversation, during which he acknowledged that he had had superior advantages to most of his class (he was a prisoner), but had abused them, and that he deserved all the suffering he had brought on himself. "The spirit of a man will sustain his infirmity, but a wounded spirit who can bear?"



Yesterday the, 31st, we walked with Dr. Milligan to a conical hill covered with fern, to which we set fire in several places, as well as to the long grass in the vicinity. When the herbage is thus burned, the fresh shoots that spring up being tender, are acceptable to the cattle. There are few of the open tracts that have not been fired: were it not for this expedient there would not be half the herbage there is on the Island. When there has been a long interval of dry weather, the fire frequently extends into the forest, and it is not uncommon, in some parts of Van Diemens Land, to see tracts that were recently forest, strewed with dead logs and partially consumed branches of trees. As these moulder away and become blended with the ashes, a vegetable mould is formed, which gives birth to valuable herbage, and in the course of years the forest becomes converted into a plain. On the contrary, the seeds of trees are blown from the adjacent forests to the plains, and young trees may, in many places, be seen springing up, which if not checked by the hand of cultivation or by fire, will ultimately transform the open plain into a forest.

10th. Fifth-day—We had a meeting with the men last First-day, in the barn, as on former occasions. This morning we had a season of quiet retirement, being the day on which we usually hold what we continue to call, our Week-day Meeting.

16th.—I accompanied my cousin George Robson to Emu Bay. There is a place near, called Pigeon Hill, which is remarkable for the number of tall, slender White Gum Trees. Few of them appear to exceed three or four feet in diameter, though 200 feet in height; the trunks are smooth, perfectly straight, in general without a branch lower than 120 feet, and growing more than commonly dense. They look like forests of masts. Emu Bay is a dreary spot; but Theophilus Bolger, the storekeeper, is a proof of what has long been my settled conviction, that if the mind be kept actively and innocently engaged, and the hands diligently employed, no situation need be intolerable.

20th. First-day.—On meeting the people, we commenced, as we have uniformly done here, by reading a portion of Scripture, as a means of fixing the attention of the audience. The part selected was the epistle to the Colossians. After an interval of silence, J. Backhouse proceeded to show from the example of Onesimus, that the Gospel is adapted to every situation in life, and to circumstances apparently the most untoward. Onesimus, it is supposed, was a slave, who had absconded from his master's service, after having robbed him of his property. Having fled to Rome, a city of idolaters, his conversion was effected through the preaching of a despised prisoner in chains; and his piety became such as to warrant the Apostle in writing an exculpatory and commendatory letter to his master, desiring him to take the offender once more into his service, and promising to repay whatsoever he owed, with his own hand. From this remarkable case, those who felt themselves placed under circumstances, outwardly unfavourable to the cultivation of piety, might derive encouragement. Their situation could hardly be worse than that of Onesimus, in the midst of an idolatrous people, and at a time when Christianity was everywhere spoken against; and though they might be ready to adopt the language, "Can the Ethiopian change his skin or the leopard his spots?" it should ever be remembered, that the power of our Almighty Saviour is unlimited, and that whatever we shall ask the Father in the name of the Son, it shall be done unto us. J. B. drew a lively picture of the effects of a living faith in the power and goodness of God, by whom, through the mediation of his beloved Son, the Holy Spirit is sent into our hearts, whereby we are enabled to cry, Abba, Father! He also pointed out how this faith inspires the heart with heavenly love, prompting to good works, and affording solid peace to the mind, and thus increasing our happiness a hundred fold in this life, as well as furnishing a well grounded hope of eternal happiness in the world to come.

22nd.—We had a solemn season this morning, after the Scriptures were read, in which my companion was engaged to ask a blessing on our beloved friends, from whom we were

about to part, as well as on ourselves; nor were the absent forgotten.

We were accompanied in our journey toward Launceston, by Dr. Milligan and my cousin George Robson. The former to be our guide to beyond the rivers Forth and Mersey. An assigned servant attended us as groom. We were supplied with a plentiful stock of provisions and necessities such as are required in the bush, as we expected to pass some nights on the road, the distance to Launceston being 120 miles. We rode to Chilton before night. The weather has been extremely wet and cold; though I rode in my cloak I found it difficult to keep myself warm, and yet it is in the height of summer, a month past midsummer day.

23rd.—At the Race-course we parted with my cousin George Robson, whose duties called him to Chilton. When we arrived at Burleigh, the mountains around were crowned with snow, recently fallen. The country is a continued series of hills and dales of great beauty.

24th.—We rose nearly with the sun, and pursued our journey, through forests and over mountains and marshes, to a spot by the side of a rivulet, where we encamped for the night.

28th.—On Sixth-day morning we re-mounted, and began to descend a very steep hill that terminated at the River Forth. Some miles to the left is a deep ravine, through which the Forth rushes, and falls over a descent of some hundred feet. This is called, the Forth's Gateway. When the river is swollen it is impassable. Happily, the waters had so far subsided as to allow of our fording it. We now had to ascend Gad's Hill, of which we had heard much, as the most difficult part of our journey, next to crossing the Mersey. The hill is nine miles over, that is five to Emu Plains, which are on the summit, and four from thence to the Mersey. Both in climbing and descending we left the horses to shift for themselves, except that we had to urge them on occasionally, as the steepness of the road intimidated them. No traces of human beings are to be met with off the line of the road, or rather, track, which we often found considerable difficulty

in detecting. On arriving at the Mersey, we halted for half an hour to let our horses breathe, and to give them a little damper, of which they are very fond. The Mersey is a fine river; but it proved so deep that all the horses had to swim in crossing it. A few yards below the ford there is a rapid, where, if the horse should lose his feet and be carried over, both he and his rider would be dashed to pieces. We all however got safe across, for which we had reason to be reverently thankful to Him who holds our lives in his hand. With invigorated spirits, we renewed our journey, over a hilly tract of forest country, until we reached Circular Pond Marshes, where we had fixed to spend the night. We set about collecting wood for a fire, and branches and poles for the erection of a breakwind. Dr. Milligan set fire to the long grass, to avoid the risk of being burnt out of our encampment during the night, an accident which is liable to happen where the ground is not clear of combustible materials. Contrary however to design, the flames spread so rapidly on all sides, that we were like to have been surrounded by them; and it was with much difficulty we succeeded in beating them back, by means of boughs, so as to cut off communication. At length the fire spread into the forest, in the direction of the wind, and the flames ascended, with vast clouds of smoke, the fire also running up the trees, and causing a vast conflagration that illuminated the forest for miles. Many of the trees, partially burnt through by former fires, fell with a noise like thunder.

In the morning we entered upon a fine tract of pasture land, called the Western Marshes, and arriving soon after at the first inhabited hut, parted with our kind friend and conductor, Joseph Milligan, who intended returning to Circular Pond Marshes that night. The road had now become so marked by traffic that we could not mistake it, and the distance to Westbury, where we meant to lodge, was only twenty miles.

At Deloraine Bridge we had occasion to call at the door of John Devlin, who keeps a public house, to pay him some money we were entrusted with. One of the men who recently left the Company's service at the Hampshire Hills, having earned

eighteen pounds, by hard labour, stopped at this house, from which he did not issue until he had spent the whole. A person who had been his companion in the journey toward Launceston, and had to return, found him here on his way back; and the besotted man, as his best alternative, returned with him and engaged himself for another year to the Company. This brief history corresponds in its leading features with that of nearly all who engage themselves in the service of the Company, as sawyers and splitters, fencers, &c. I could hardly help regarding the landlord as being as great a delinquent as his late drunken guest.

From the time of our entering upon the settled districts, we were forcibly reminded of the change in the climate, by the dusty roads. The wheat is ripe in many places, whilst at the Surrey Hills it is only just coming into ear. We reached Westbury as it became dark, and called on Lieutenant Ball, with whom we had formed some acquaintance when in Hobart Town. We spent the remainder of the evening with him and his amiable wife, who, as well as himself, is a person of piety. It was a comfort to see so young a couple openly avowing their sentiments with respect to religion, by calling in the servants, morning and evening, reading the Scriptures to them, and engaging in prayer. Lieut. Ball kindly undertook to send information to the settlers in the immediate vicinity, of our wish to have a meeting on the Sabbath.

At three o'clock on First-day the people assembled under the verandah of Lieutenant Ball's house. My companion was engaged in testimony and prayer, in a way calculated to arouse the careless and encourage the honest-hearted.

The inn where we lodged was a tolerably comfortable one; but unsettled in consequence of a change of landlords. The person who is going out, is a striking illustration of a truth we are naturally slow in admitting, that "the love of money is the root of all evil." When he and his wife and children first settled in the township, they were considered respectable. Unhappily, the temptation to take strong drink, and the facilities for indulging in the propensity, have been such as to overcome his wife's resolution, and this, as was to be expected, has introduced wretchedness and disorder into the family.

Yet such is the infatuation of the man, and his love of filthy lucre, that he is about to take a house in a more public situation, where, in all probability, the ruin of himself and his family will be consummated. And it is consistent with our ideas of the retributive justice of Him by whom actions are weighed, that their sin should recoil on the heads of such as thus traffic in that which so destroys the souls of men.

Between seven and eight in the evening, we arrived at the South Esk, which we forded, the waters being hardly knee deep. In consequence however of our getting off the main road, it was nearly eleven o'clock before we reached Launceston.

## CHAPTER VIII.

### JOURNEY FROM LAUNCESTON TO HOBART TOWN, AND THE OPENING OF FRIENDS' MEETING FOR WORSHIP THERE.

ON returning to Launceston, James Backhouse and George Washington Walker resumed their gospel labours in the settled districts of the Island. Soon after their arrival in the Colony, the former relates, that as he meditated on the commission he had received many years before, to visit this part of the world, and inquired in spirit of the Lord how they should proceed, the words were impressed with authority upon his mind, "Go through the breadth of the land."\* They accordingly proceeded to extend to the neighbourhood of Launceston and the rest of the colonized portion of the Island, that house-to-house visitation which is peculiarly adapted to the religious condition of a newly settled country, and which, with occasional meetings for worship and for the promotion of Temperance, accompanied by the circulation of books and tracts, formed their chief occupation during the remainder of their joint sojourn in Tasmania.

We have a pleasing testimony to the manner in which they performed their mission, at least among the working men, in the Autobiography of one of these, the scene of whose narrative, although he conceals the place, seems to have been in some part

\* See J. B.'s Visit to the Australian Colonies, pp. 30, 31.

of Tasmania. His employment was that of felling and sawing timber in the wilds of the great forests.

A few words regarding the state of the society by which he was surrounded, and which may serve as a sample of the moral nature of the ground upon which the two Friends were called to labour, may properly precede his account of their doctrine and manner of life. Speaking of the place which religion held among his comrades, he says: "Very few cherished any religious thoughts, and those who did said nothing about them. Those who had none were the chief orators on the subject, and they of course would suffer nothing like an expression of pious sentiments to pass without malignant jeers." The intemperate habits of his comrades, as might be expected, he paints in strong colours. "I remember once," he says, "when a scene of intemperance had been going on from Saturday evening to the Tuesday morning, going away resolutely from it, and lying down by myself nearly all the rest of the day in the shade of the thick brush, half a mile off, where I was beyond even the sound of voices. I could not get the man who was temporarily working with me to leave off drinking and go to sleep and become fit for his work." "The most furious quarrels used to take place, sticks and palings were resorted to, even axes were sometimes lifted."

At the time now under consideration the author was an unbeliever in the hopes and promises of the Gospel, and after pourtraying his own spiritual state, with the many doubts and questionings by which he was distracted, he proceeds thus:—

Two missionaries appeared in the part, and staying a while at the various settlers' houses, visited all the huts of working



men throughout the neighbourhood. They were said to be Quakers. Their manners were bland and conciliatory in a high degree, so that they were a great deal better received than was to have been expected; and the books on religious topics which they distributed were accepted and read. I imagine, though, that in their rambles they must have met with many codes of morality equally surprising and shocking to them. In general, however, I believe that they reported their entertainment among us to have been very courteous and hospitable. Such was certainly intended to be the case. Their presence and aim were soon rumoured among all hands; and the usual discussion took place as to the estimation in which they were to be held, and how they were to be treated. But their manner of executing their office disarmed any enmity that it might be naturally calculated to create, and only a very few of the most ignorant and worthless dissented from the general verdict that was given, that they should be received civilly, and welcomed to the best there was in the huts. It was very sagaciously observed by a sort of intermediate class, that there could be no harm in listening to them; everybody could do as they liked afterwards about believing them. By another class, and that by far the most numerous, they were no sooner seen and conversed with, than it was acknowledged that their objects and character were in the highest degree excellent and consistent. It was readily admitted that there was nothing fanatical about them. They were looked upon as extraordinarily successful in the practice of that religious life which is so commonly heard of—so little seen. Whether their labours were of any avail or not I never heard. I believe they went away not dissatisfied with their reception generally.\*

On arriving at Launceston, James Backhouse and George W. Walker again became inmates under the hospitable roof of Isaac Sherwin; and after

\* A Converted Atheist's testimony to the truth of Christianity, being the Autobiography of Alexander Harris. Fourth edition, 1852. pp. 78, 80, 81, 182, 183.

spending a short time there, proceeded with their visits in the interior.

2 mo. 5.—Having arranged our concerns prior to visiting the settled districts, we concluded to make an excursion in the direction of Perth, and Norfolk Plains, before leaving for Hobart Town. We set off on foot in the course of the morning. Nearly five miles from Launceston is a gang of convicts, called Nottman's Road-party. They are about 130 in number, consisting of men who through misconduct have been turned in from persons to whom they were assigned. Their situation is felt to be no slight punishment, and we are informed that more abscond from this gang than from any other in the colony. Their huts are of the rudest description, their work is laborious; and they are exposed to the vicissitudes of the weather, with nothing beyond the mere necessities of life; many are in chains. We distributed tracts among them for which they seemed thankful; several recognized us as having spoken to them in other parts of the colony. We reached Perth in the evening, and crossing the ferry, repaired to the house of P. A. Mulgrave, who has recently removed to the banks of the South Esk. With him and my cousins, Henry and Jane Robson, we spent the evening, discussing some important topics of a religious nature.

6th.—We paid visits to the inhabitants of the vicinity, to invite them to a meeting for worship on the ensuing sabbath. Looking into a blacksmith's shop where a number of working men were about, we informed them of the meeting and gave them some tracts. In doing this we met with one of those persons who are described by an inspired penman as "fools that make a mock of sin." We reminded him of the period when he would have to give an account of his actions to the Judge of quick and dead. We have not met with another individual in the colony who has showed equal recklessness.

7th.—Made a circuit of about seven miles, calling at houses and cottages. Several of the owners were in humble life; they received our tracts and invitation to attend the meeting

courteously and with apparent thankfulness. The day was excessively hot, and my feet were so blistered, I suppose from the heat of the ground, that to have walked much further would have been hardly practicable.

10th. First-day,—The family by whom we had been entertained at Perth accompanied us to the building on the opposite side of the South Esk, where public worship is usually engaged in. A considerable congregation, consisting of most of the families to whom we had extended a personal invitation, with many others, both bond and free, attended. My companion had an open time for labour in the gospel; and solemnity and true devotion were sensibly felt. The meeting being over, we took leave of our many kind friends, and returned through the bush, to Norfolk Plains, now called Longford. As we drew near the spot, a number of vehicles filled with well-dressed people drove by, or came up to the place of rendezvous, affording a pleasant indication of openness to receive the message of gospel love from strangers.

14th.—This morning we returned to Launceston. On inquiring at the post-office we had the satisfaction to find a packet of letters. Through one of J. B.'s correspondents we are informed that our dear friend, Daniel Wheeler, expects to visit the islands of the South Pacific and these colonies, a circumstance that affords us much encouragement, and has filled our minds with deep and lively interest.

In the evening we attended a prayer-meeting that has been established by a few pious individuals professing with the Wesleysans. After some time of solemn silence, during which the presence of the great Master of Assemblies was sensibly felt, my companion was engaged in pointing out, from the example of the Israelites, the necessity of ceasing from dependence on man; that it was frequently the experience of the children of God that the most effectual mode of putting their enemies to flight was to "stand still and see the salvation of God."

17th. First-day.—We called on the Presbyterian minister, Anderson, and he was so obliging as to give notice at the

conclusion of his own services, that we proposed holding a public meeting for worship the same evening. The meeting was a favoured one. J. Backhouse was enabled to set forth many important gospel truths in clear and persuasive language, especially showing the danger of taking up with mere profession without corresponding practice. A very pertinent caution was extended against a carping, censorious spirit, that would regard narrowly the mote in a brother's eye, but overlook the beam in our own. The people were admonished, instead of declaiming against the faults of a neighbour and holding them up to public animadversion, to take the party aside and expostulate with him in private, by which both parties would be much more edified. This subject opened the way for some remarks on the exercise of those spiritual gifts enumerated by the apostle, that are communicated to the church, and are divided to every man severally as the Lord will; a measure of the Spirit being given to every man to profit withal. That since the ministry had become a monopoly, and one person in a parish or in a congregation, was expected exclusively to preach the Gospel, it had led those who might otherwise have improved their spiritual gifts by exercise, to neglect them; the consequence of which was, that more was expected from ministers than is compatible with the spiritual endowments of almost any individual. That the apostle Paul declared, that all might speak or prophesy one by one, that all might learn and all might be comforted; and that we were to wait upon our respective gifts. One of the persons who had attended the Presbyterian minister's service in the forenoon, remarked that J. Backhouse's observations coincided very strikingly with what had been urged by the former, particularly with regard to the emptiness of mere profession, and to indulging in a censorious disposition. This is a prevalent evil in the colony, and the tone of the public press tends to increase this baneful habit. Some of the newspapers indulge in a strain of acrimony and personal invective that is not often equalled in England. And when a spirit of this nature gains ground in a Christian community, it will eat as doth a canker, and render the Christian character and profession unsound to the core.

20th.—This morning we were pleasantly surprised in receiving a call from John Leach. He had made a voyage to George Town; but the sea-air being too cold for his delicate state, he was compelled to remove to Launceston.

21st.—Forwarded by the mail-cart that runs between this place and Hobart Town, several parcels of books and tracts, to meet us at different places on the road, and made arrangements for a meeting this evening with Nottman's road-party, and for one on First-day morning at Campbell Town, forty-two miles from hence, and another in the afternoon at Ross, a stage further.

In the afternoon we took leave of our kind friends, Isaac and Catherine Sherwin, from whom we have received much disinterested attention, and by the appointed hour, reached the huts of the road-party. The men had just come in from work. It is a hard life they lead, and very little do they enjoy to sweeten the portion of daily toil assigned them. The superintendent gave us to understand, that disbelief in a future state of reward or punishment is very prevalent amongst them. Many also resign themselves to a kind of despair. It is one of the grand adversary's most successful insinuations, to persuade those who have fallen into degradation and misery by yielding to his temptations, that it is in vain to try to do better, that their case is altogether below hope; and thus, poor infatuated men become more and more entangled in his snares, and are rendered the unresisting victims of his devices. My companion addressed them feelingly, and afterwards engaged in prayer; the men were very attentive, and I would gladly indulge the thought that some benighted mind might receive a ray of light, through the word preached, or that some of those who had drunk the bitter dregs of discouragement, might once more lift up their heads in hope, at the glad tidings of the gospel. We spent the evening at Theodore Bartley's, where we had a very comforting religious opportunity before we retired for the night.

22nd.—Rose at five, and reached Perth in time for breakfast. In the course of our walk we met a number of travellers on horseback, to whom we gave tracts and more or less of counsel with respect to their religious interests.

On our way from Perth we called on Jane Youll, the clergyman's widow, with whose piety and tenderness on religious subjects we were deeply interested. Some minds seem to have been profitably affected by the recent meeting we had at Perth, and to have laid what they heard to heart. May we not hope that a little seed is now and then sown by the way, that may bring forth fruit to the glory of the Great Husbandman?

We reached the Eagle Inn at an early hour in the evening, having come twenty miles. In a marshy-looking spot, by the road-side, where the water was however dried up, we noticed a vast number of young frogs, very diminutive, which had the power of climbing up the long rushes to the height of six feet or more, and precipitating themselves from one to the other, in the manner that squirrels throw themselves from branch to branch.

At Campbell Town and Ross we had large congregations, and I trust many were seriously impressed. A considerable number of tracts were distributed and received with expressions of good-will from both high and low. We went home with George Parramore and his daughter Martha. It was a comfort to spend a little time with these excellent people. G. P. is an old man of patriarchal appearance; his placid yet cheerful countenance beaming from amid his silvery locks, and his plain costume and general deportment, forcibly reminded us of some of our Friends, who drawing to the close of a well-spent life, continue to exhibit greenness in old age.

25th.—We left at an early hour for Mona Vale, the residence of William Kermode, a gentleman of great independence and intelligence, by whom we were very kindly received.

26th.—Called on William Pike's family, at Jericho. This is one of the most interesting families in the colony, for everything that is lovely and of good report. William Pike is officially appointed lecturer and catechist, in the absence of a regular chaplain. They have five daughters who tread in the hallowed steps of their parents. We were shown into the

room of the invalid mother. She was thrown from a gig and much injured. When suffering the most excruciating pain, she meekly said, that then she was enabled to understand more fully than before, some of the sufferings of her Saviour; remarking, that if she experienced such an agony of pain from a comparatively trivial accident, what must his sufferings have been when both his hands and feet were nailed to the cross. Since the occurrence of the accident, she seems to have been fulfilling the injunction of the apostle, "Rejoice evermore and in everything give thanks."

Arrived at Green Ponds, in the evening. Accosting some men whom we met in the dark, in order to give them tracts, we found that one of them was a constable, in connection with a large convict gang, stationed at Constitution Hill, which we had just passed. We made an appointment with him to meet the party the following morning. The gang comprises about 120 men.

27th.—The men being assembled, my companion addressed them at considerable length, and engaged in prayer. In the evening we reached Hobart Town, having passed a number of prisoners in the service of the Government, at work upon the road. There seemed a degree of openness to receive religious counsel in several of them, of which we were glad to avail ourselves, in pressing upon their attention the object of all suffering; that it is designed by our Heavenly Father for our good; even that which is brought on ourselves as the just punishment of our sins, is designed by him to turn us from them.

On arriving in Hobart Town, we found that Thomas and Sarah Crouch had removed to a more commodious house in Bathurst Street, and being disposed to take us in, upon the old terms, we were sincerely glad to make their house our home. The distance from Launceston to Hobart Town is 121 miles, which we have been six days in accomplishing. We would gratefully recognize the interversion of an overruling Providence, who has made our way in a strange land, more easy than we could have anticipated, opening the hearts of the people to receive the truths of the gospel, and we reverently believe, condescending to order our steps.

which he belongs, in distributing tracts. Some he changes weekly, others he will slip into an open window of an officer's room or of the mess-room. He has met with a good deal of persecution, but hitherto the grace of God has been sufficient to enable him to maintain his ground, and doubtless will do so, so long as he trusts to it, and not to his own strength.

12th.—William Butcher and John Kendall, who are pious soldiers, visited us this morning: my companion was exercised so much on their account as to engage in prayer. Before we rose from our knees, the former prayed with a fluency, appropriateness and fervour that surprised me not a little; the latter also offered a few simple petitions; he was much tendered during the time my companion was supplicating. We heartily desire that they may be preserved faithful in their allegiance, and valiant in the cause of the great Captain of our Salvation.

28th.—A few of the persons professing with Friends met to consider about holding a regular meeting for worship. The sentiment was unanimous, that a meeting should be regularly held, and it was concluded that a room used as a school-room should be looked at as probably a suitable place. There was so much peaceful feeling prevalent during our deliberations as to satisfy my mind that the projected arrangement is a right step. My companion engaged in solemn prayer before the meeting separated.

30th.—We had an interview with Archdeacon Broughton, who is at the head of the ecclesiastical establishments of this Colony and New South Wales, and is paying a general visit to this part of his diocese. He appears to be a spiritually-minded man. Though devoted to his own church, he admitted that it was probable something might be learned from the example of most other christian communities, and informed us he was then perusing some of J. J. Gurney's publications, which had been lent him by the Lieutenant-governor, with the view of affording him information respecting our principles. He professes himself an advocate for every-one strenuously maintaining his own views of Christian doctrine and practice, and likewise of church-government and



discipline; without merging into a popular sort of liberality, as it is called, that in its wish to exercise charity towards others, would admit the idea, in effect, that it matters not what we are in profession provided we are but sincere; but which, he is of opinion, is injurious to the interests of the universal church. We could not but cordially acquiesce in this sentiment, and believe with him, that thus zealously to stand forward in defence of the views we have adopted, believing them to be scriptural, and the nearest approximation to the truth, by no means necessarily involves any breach of true charity toward those who differ from us.

31st. First-day.—Considering the weak and infant state of those who intend to meet after the manner of Friends, and that religious instruction is only second in importance to religious worship, we have thought the afternoons of the Sabbath might, with advantage, be devoted to reading the Scriptures, and works recognised by the Society as illustrative of its principles; we therefore commenced with such a reading meeting this afternoon.

4 mo. 7. First-day.—Our meetings were held in the school-room in the outskirts of the town. In reviewing this day's engagements, which include the first attempt at an organized meeting for worship in a public way, we feel there is reason to thank God and take courage.

## CHAPTER IX.

### EASTERN COAST OF TASMANIA, LAUNCESTON, ETC.

NEXT to the districts which have been described as settled parts of Tasmania, the work of reclaiming the wilderness has nowhere gone on more prosperously than on that portion of the eastern coast which forms the shore of Oyster Bay. Besides the desire to extend to the settlers along this coast the same message of gospel love which they had delivered elsewhere, J. Backhouse and G. W. Walker were attracted to the spot as the residence of Francis Cotton, with whom they had formed a friendship based on identity of religious principle. The road across the country from Hobart Town to Francis Cotton's residence was at that time in a very unformed state, in many places it was a mere track, very difficult for a stranger to follow. George W. Walker thus describes the journey.

4 mo. 8.—We took leave of our kind friends T. and S. Crouch, whose house has now become quite a home to us, and set out on a journey along the eastern coast, making Launceston our ultimate destination. Having received a message from the Lieutenant-Governor, we called upon him in passing, being in pedestrian trim. He read to us a communication from Lord Goderich, in which he was commissioned to thank James Backhouse, for his interesting letter respecting the Chelsea Pensioners who came out in the Science.

Having concluded our interview with the Governor, we proceeded on our way, and had just time to reach Richmond before dark. On entering the township, we met Thomas

Preston, one of the pensioners of the Science. It was satisfactory to see him looking clean and respectable. He informed us that another of the pensioners had recently hanged himself. J. Backhouse had cautioned this man on the voyage, against indulging his vicious propensities to drink and commit excesses, under the belief, that should he persist in so doing, mental aberration would be the result.

9th.—Breakfasted with our friends W. T. and T. Parramore. W. T. P. kindly sent a constable with us, as guide through a part of the bush. We had a great deal of satisfactory converse with this man; desires having been raised in his mind after a better state than he had yet experienced. Our road lay through a long and dreary pass, between two ranges of hills, very rough and stony, and clothed with forest. We only saw two huts between Richmond and the White Marsh, a distance of fourteen miles. We stopped a short time at a stock-hut belonging to a settler with whom we had become acquainted, where an interesting looking young man waited upon us. We put some questions to him for the purpose of eliciting his feelings with respect to his condition as a prisoner. He assured us that a young man in the prime of life, could not be in a lonely place like that in which he was placed, and deprived of the power of doing anything for himself, without feeling it a great hardship. On reminding him that it rested with himself to amend his condition, he admitted that by good behaviour the prospect certainly afforded him some hope of securing a ticket-of-leave; but he shook his head as he alluded to the long period of dreary servitude that must first elapse, even were his conduct the most favourable. He remarked, that had he known, when in England, what he now knew by painful experience, he would have taken good care never to give occasion to be sent out to the colony. We tried to encourage him, and particularly pointed out the use he should make of his experience, which had been so dearly purchased.

Having emerged from between the hills, we now passed over an undulating country covered with wood. Occasionally we crossed some steep hills, and a tract called Prosser's

Plains, of many thousand acres of fine level land, very fertile. Crossing Prosser's River, we arrived at the house of the district constable, Richard Crocker, where we had appointed to meet Francis Cotton the day following. Here we were made welcome by R. C. and his wife, and had a religious opportunity in the family before we retired to the respective "shake-downs," provided for our accommodation on the floor.

10th.—The night was excessively windy. I thought sometimes we were in danger of having the frail house that covered us, blown about our ears; but the gracious superintendence of Him who neither slumbers nor sleeps, caused us to repose in safety, and enabled us to rise with invigorated frames, and renovated spirits, to resume the engagements of our varied calling.

We had just parted from our host, who civilly set us a few miles on our way, when we descried Francis Cotton a few yards before us. This was just as we were entering a pass through the hills, which from its awkwardness and difficulty, consisting of fragments of rock and loose stones, that constitute the only road, is ironically called Paradise.

11th.—We reached the dwelling of Lieutenant Hawkins, who with his wife, received us with the utmost kindness, and we had much interesting discourse with them during the remainder of the day. They take a great interest about their assigned servants.

12th.—Being earnestly pressed to stay over this day, and the morning being extremely wet, we acquiesced in this arrangement, and in the forenoon had a religious opportunity with the assigned servants in the establishment.

13th.—Reached F. Cotton's before it was quite dark. Anna Maria Cotton and the children received us gladly, as did Dr. Story, who is a resident in the family, and a partner with F. Cotton in his concerns. Dr. S. holds a situation under Government, as commissariat store-keeper at Waterloo Point, now called Swansea, and as district-surgeon of Oyster Bay. Being of retired and studious habits, and taking an interest in the education

of the children, he is a valuable accession to the family. F. Cotton and he have been associated, almost from infancy; and though in many respects they are of very different dispositions and qualifications, they are a mutual assistance, and live together on terms of great cordiality and friendship; and the rest of the family are hardly less attached to the doctor. Dr. George Fordyce Story is the only surviving descendant of the late George Story, a minister among the Wesleyans, deservedly esteemed for his piety, and the right application of his vigorous understanding.

14th. First-day.—We had two meetings for public worship in F. Cotton's dining-room. F. C. assembles his men twice on the Sabbath, and reads the Scriptures to them, and devotes a portion of the day with his own family, to united worship, according to the manner of Friends. It is a source of heartfelt pleasure to remark the pains taken to bring up the children in the fear of the Lord, and to inculcate religious principles upon their youthful minds.

F. Cotton's grant consists of 1,500 acres, for the most part covered with timber. The estate is backed by hills, and has a large frontage of sea coast. The house is agreeably situated, commanding a fine view of the sea and of the opposite shores of Oyster Bay. In front a tract of level land has been enclosed and tastefully laid out as a garden, &c. The house is of two stories, weather-boarded, and plastered within, with a wing on each side of brick, one story high; the whole structure being more durable and complete than any other weather-boarded house we have noticed. To effect all the improvements, great exertion has not been wanting, and few families have within themselves a greater share of comfort.

23rd.—Dr. Story accompanied us to Waterloo Point, about five miles distant, where we had arranged for a meeting. Nearly the whole of the inhabitants were present, amounting to about thirty persons. Among them were Major Lord, and upwards of a dozen soldiers. My companion was greatly assisted to preach the word of life, with demonstration of the Spirit and with power. Few meetings of late have afforded

me more peaceful retrospect, or excited more devout gratitude to Him who strengthens for every good word and work.

24th.—We had a select religious interview with Francis and Anna Maria Cotton. My companion was led to address them in the language of encouragement, expressing his belief that it was the Lord's design to raise up a people in this land to bear a testimony to the purity and spirituality of the gospel.

26th.—Having breakfasted and had a solemn religious opportunity after reading, we took leave of our friends F. and A. M. Cotton and their interesting family, and, accompanied by Dr. Story, who volunteered to go with us to the termination of our first day's journey, we resumed our pilgrimage.

From the 26th to the 29th they visited the houses of the colonists scattered round the head of Great Swan Port, who besides welcoming them with true colonial hospitality, received in the most friendly manner the gospel message they had to deliver. From the house of the last of these, William Lyne, they started on the 30th for a long march over an unpeopled region to a small settlement on the coast, called Falmouth, the residence of David Stead, a Friend whom they desired to see. Francis Cotton, who had joined them two days before, was of the party.

30th.—The prospect of a long day's march made us rise by four o'clock, for the purpose of making a start before daylight. It was so extremely dark, that it was not without considerable difficulty we made our way, often through the trackless bush, and over fallen trees. We could only follow one another by sounds; but we had guides who were well acquainted with the country. It was about nine o'clock before we reached the coast: here we parted with our friendly conductors, the Lynes, whom we could with difficulty induce to

share our provisions, though before they could reach home, they would have walked two and twenty miles.

By the time it was dark we reached the location of Dr. Henderson, where David Stead resides. Our principal object in coming round by the coast was to see D. S. He is a member of Edinburgh Two-months Meeting, and has been about three years in the colony. He was glad to see us, and kindly accommodated us in the best way he could, J. Backhouse sleeping in his hammock, I under a kangaroo rug, and F. Cotton in an adjoining house, belonging to a neighbour, the only settler between this place and George River, twenty miles distant.

5 mo. 1.—David Stead is much respected for his integrity and exemplary conduct. He is exposed to much hardship and privation; he expresses himself however, in terms of contentment, is fond of the country, likes his occupation, and only seems to regret the want of a little more society. In the evening we assembled in one of the huts, with the men of the place, twenty-four persons, exclusive of our own party, when J. Backhouse was enabled to labour in the gospel much to our satisfaction, being clear, forcible and persuasive, his language well adapted to the understanding of persons of little cultivation, such as were a large proportion of the audience.

2nd.—We left Falmouth, and crossed a high tier of mountains that separate the coast from the Break-o'-day Plains, a fine tract of level land, communicating with St. Paul's Plains. We took up our abode with Michael Bates, D. Stead's partner, and had a meeting with his people and his neighbours; the hut was pretty well filled. To our great comfort, Francis Cotton was strengthened to bear a lively testimony to the truth as it is in Jesus.

3rd.—Proceeded up the Plains to the Lower Farm, where we were constrained to halt by a friendly young woman, the wife of the overseer, who, notwithstanding she had several young children to look after, in a very few minutes baked a cake and prepared us tea.

4th.—Reached Major Grey's. The walk is through a very beautiful valley; Ben Lomond with its craggy summit

forming a striking object on the left, and the St. Paul's range bounding the view to the right. Major Grey's house is in the township of Avoca; his brother, Captain Grey's, is not far distant, and is beautifully situated on the northern bank of the South Esk. We found Major Grey and his lady very intelligent and serious; the former is an active magistrate. They have a large family of young children who are a very promising group. Their excellent mother is a pattern both as regards her domestic duties and piety.

5th. First-day.—The people mustered in the parlour and adjoining hall, when my companion had an open time of religious labour. We proceeded up the St. Paul's Plains to Captain Patrick Hepburn's, where we arrived in time to have a meeting in the evening. The servants were seated round the dining-room on planks. Francis Cotton was the first to break silence, with the short but important declaration, "God is a spirit, and they that worship him must worship him in spirit and in truth." J. Backhouse enlarged on this and other points, concluding the meeting with prayer.

7th.—We had an interesting religious season in the family last evening, and this morning had much serious conversation with Captain Hepburn, on the dissipating effect of music, where it is much indulged in, as is the case in this Colony. We parted here with our friend F. Cotton, to whom we have felt much united in Christian fellowship, having witnessed with lively interest, the exercises of his mind, under the baptising power of the Holy Spirit. J. Backhouse and myself returned to Major Grey's, and had some very interesting conversation with the Major and his wife. They have both lived to see the vanity of all earthly pursuits, and have been led to flee for refuge to the hope set before them in the Gospel, which hope they acknowledge to have felt as an anchor to the soul. The Major accompanied us to Ensign Adamson's cottage, where we spent a couple of hours in conversation, especially on the principles of the Temperance Society. Ensign Adamson declared his conviction that nineteen out of twenty of the offences for which the soldiery are punished, are the result of spirit-drinking: he said he had seriously thought



of petitioning at head quarters, that the daily allowance of this pernicious beverage might be withdrawn.

8th.—We arrived at the house of John Batman, an opulent settler, who, just before the commencement of the campaign against the Aborigines, was employed by the Government to capture some of the natives. His instructions were to take them alive, and if possible without injuring them, but to let none escape. According to his own statement, he and his party shot about thirty of these poor creatures and captured eleven more. The latter form the party that have been so successfully employed in keeping up a friendly communication with the different tribes scattered over the Island, and John Batman has become one of their warmest friends.

Stopping at the houses of several settlers in the districts of Ben Lomond, Paterson's Plains, &c. and holding meetings with their inmates, James Backhouse and George W. Walker arrived at Launceston on the evening of the 13th.

5 mo. 16.—John Leach called. His health has materially improved, and his labours have been proportionably extended. He now visits Nottman's gang twice in the week, and usually preaches twice on First-days, in a room that has been quite inadequate for the size of the congregation. The Governor, who lately paid a visit to Launceston, has offered him a regular stipend, if he would devote himself exclusively to the prisoners; but though he has no present means of subsistence, his engagement with the Wesleyans being terminated, he does not feel at liberty to place himself under any obligation, by which his usefulness among the little band of Wesleyans may be hindered. He has therefore declined. I was glad to hear that the Archdeacon had seen him, and had noticed with approbation his disinterested labours.

19th. First-day.—We held a meeting in the Court-house which was very much crowded. My companion was led to comment on the nature of that worship, which, whatever might be its attendant circumstances, would alone be acceptable to

God. He stated the essential doctrines of the gospel, their practical influence on those who receive them, and how the heart becomes prepared to offer spiritual sacrifices, acceptable to God, through Jesus Christ. Several expressed their satisfaction with what had been declared. The chief police magistrate signified his surprise, having always regarded the Society of Friends as holding Unitarian sentiments; he fully acquiesced in the soundness of the doctrines he had heard preached, and said he should be glad to hear them reiterated as often as he had the opportunity.

21st.—We have just heard of the death of the innkeeper's wife, of whom mention is made at page 131. She and her husband had been out visiting, and had partaken of liquor. The next morning her husband was out of the house for some time, and on his return found her dead. During his absence she had taken such a quantity of spirits that suffocation ensued.

28th.—The weather has become very wet, after a season of sharp frost. During the prevalence of frosty weather, Launceston is enveloped in dense fog in the early morning. The tops of the adjacent hills are often in clear sunshine, whilst the town below is concealed in a cloud, from which a steeple or windmill rears its head. These fogs rarely continue through the day. As soon as the sun is a little above the horizon, the mist begins to dissolve, and when once the sun begins to shine, whatever may have been the severity of the previous night, a pleasant warmth is infused into the atmosphere.

6 mo. 5.—We took tea with a gentleman from Ireland, where, during a period when political animosities ran high, he became obnoxious to the ruling powers, and for some trivial offence, in which he was thought to have been unjustly implicated, was sent to this colony. Here he has conducted himself with the strictest propriety, and is one of the very few who, under his circumstances, are admitted into good society.

James Backhouse and George W. Walker set out

on the 11th, for an excursion into the neighbourhood of Norfolk Plains. They spent about three weeks in this tour, in which, as before, they were well received and hospitably entertained by the Settlers. Many of these were men of thrift and intelligence, who appreciated their society, and whose best feelings responded to the religious counsel which they were constrained in the love of Christ to extend. Some of the most interesting of the visits were those to Andrew Gatenby and his neighbour, J. C. Sutherland, and to a Ladies' school, an excellent establishment, which has, no doubt, contributed its share in giving to the upper class of society in Tasmania, that refinement for which it is distinguished.

6 mo. 15.—Andrew Gatenby's was our next place of call. A. G. was from home, but we were made very welcome by his wife and children, of whom there are seven. Finding it would be agreeable to the family that we should hold a meeting for worship the following morning, in their large kitchen, invitation was sent to the surrounding settlers.

16th. First-day.—We formed a pretty numerous assembly, and the opportunity was solemn and instructive. Through the earnest invitation of J. C. Sutherland, who is a magistrate, and coroner for the district, we repaired to his house after dinner, about two miles distant. J. C. S. was originally a writer to the Signet, in Edinburgh; his wife and sister are natives of Newcastle, and were highly pleased to hear of their acquaintance, with respect to many of whom I was able to give information. In the course of the evening the servants were called in, a chapter in the Bible was read, and my companion had some instructive counsel to impart. His labours were highly acceptable. J. C. Sutherland had read Barclay's Apology, and appears to have a high value for the principles it advocates; he is particularly impressed with the excellence of silent worship.

17th.—Returned to A. Gatenby's in time for dinner, after which the worthy old man reached his home, thus allowing us an opportunity of forming an acquaintance with him. He and his family resided some twenty years ago at Horscarr, near Whitby, where they had for their neighbour a member of our Society, to whom A. G. frequently alluded, as "his old friend Willy Puckrin," adding, that he was the best friend he ever had. A. Gatenby is a man of slender education, but possesses naturally a clear judgment, and a sound understanding in common affairs, with industrious habits. He is possessed of about 10,000 acres of land, and has lately erected an excellent stone mansion, such as there are very few in the colony. The materials were chiefly prepared by the old man and his sons, four in number, who assist him in the management of his farm. He made offers to the Government to erect a church; and they were willing to apportion a small piece of land for the purpose; but they would only do so on condition that the right of presentation should be in the Crown: this did not accord with the ideas of the shrewd old gentleman, who chose to retain the power of at least insuring the inculcation of doctrines he approved, according to the ancient Yorkshire adage, to use his own words, "That they that pay the piper should have the right to choose the tune." We availed ourselves of the opportunity for explaining the views which the Scriptures inculcate with regard to the free exercise of Gospel ministry, the simplicity of worship, and some other doctrines that are too generally misinterpreted or abused. The whole of this family, as well as three of another, who were present, signed the declaration of the Temperance Society. The Gatenbys have resolutely acted on its principles during their residence in the colony, to which they no doubt in some measure owe their prosperity.

18th.—It was dark by the time we reached Ellinthorpe Hall, the residence of George Carr Clarke, whose father resided at Ellinthorpe Hall, near Boroughbridge, Yorkshire. We were received with much kindness by this gentleman and his wife. The latter conducts a boarding school for young ladies, which is the largest private establishment of the kind, and the most popular in the island. There are about forty pupils.

19th.—We had much interesting discourse with the wife of G. C. Clarke, and were gratified to find so conscientious and intelligent a person at the head of such an establishment. Her husband is quite independent; but she continues the school from a sense of duty, and to gratify the wishes of her benevolent heart, by rearing and educating a number of children who have been deprived of the means of a liberal education, but whose birth might have seemed to entitle them to it. Several are orphans or motherless, and at present, one-fourth of the school are educated at a very reduced expense, or altogether gratuitously. We had a religious interview with the children, whom my companion feelingly addressed, concluding by supplication on their behalf.

J. B. and G. W. W. returned to Launceston on the 1st of the Seventh month. G. W. W. thus records his reflections on the accomplishment of this and the preceding tour.

We have been much favoured with respect to the weather during our recent excursions, made in the depth of winter; this season having been as remarkable for the absence of rain as the former was for the abundance of it. We would gratefully acknowledge the over-ruling Providence, by which we were led to make some tedious voyages to the out-stations of the colony during the last winter, in its most dreary season; and in this, we can hardly say we have been detained a single day hitherto in our pedestrian expeditions; although from the liability of the streams to be flooded, detention for weeks during the rainy season is of frequent occurrence. During the twenty days we have been last absent, we have had twenty-four religious opportunities with families or assemblages of the people, in a compass of about 140 miles.

7 mo. 7. First-day.—The Presbyterian minister being confined to the house, we availed ourselves of the opportunity to invite the inhabitants to meet with us at the Court-house, where he generally officiates. J. Backhouse had to impart much searching doctrine. The folly of depending upon man,

though endowed with ministerial gifts, was pointed out, in the anomalous procedure of Christians in slighting the injunction, "not to forsake the assembling of ourselves together," because their minister was unable to meet with them. It was shown that the promise of the Saviour to be in the midst of the two or three who assemble in his name, did not render it at all imperative for a minister to be present; and that to disobey the command because he was necessarily absent, looked as if men met to wait upon their fellow-creatures, rather than on Him whom they call their Lord and Master.

12th.—I had much serious conversation with Abraham Davy, a young man professing with Friends, whose mind is increasingly brought under the power of religion. As works of love are the genuine fruits of living faith, I am glad in being enabled to record some fruit of this kind with regard to him. The wife of the person with whom he lodges having become addicted to dram-drinking, rendered his situation so uncomfortable that he had come to the resolution of seeking other quarters. Before removing however, he considered that he ought to spare no pains in endeavouring to convince the poor woman of her sin, and to prevail upon her to break off from the destructive habit. He read several tracts to her, and used all the arguments he could think of to awaken her to a sense of her danger; and at length she became thoroughly convinced that nothing but total abstinence would save her from temporal and eternal destruction, and under this conviction determined to join the Temperance Society. She has now acted for some weeks rigidly in accordance with its rules; and as a proof of her sincerity and good will to the cause she sent a dollar by A. Davy, on the evening the society was organized, as a contribution to its funds.

Leaving Launceston once more, our travellers again turned their faces southward, and commenced another itinerary through the settled districts, to Hobart Town, varying the route at several points, and spending much time in some localities, where the attraction of gospel love was strongest.

7 mo. 17.—A walk of eight miles brought us to the door of Captain William Wood, of the Snake-banks. We were politely invited to partake of dinner, and on our subsequent mention of proceeding, the offer of beds was with like hospitality extended. We informed Captain Wood of our usual practice of assembling the family and neighbours when agreeable to our host; and though he seemed a little taken by surprise, remarking that he was of the Church of England, and did not trouble himself much about the opinions of those of a different persuasion, a little explanation made way in his mind for a cheerful acquiescence in the arrangement. A company of at least forty were mustered; and my dear companion was strengthened to preach the gospel in a measure of life and authority, which I believe wrought conviction in many minds. Our host several times afterwards referred to the occasion, as affording him much satisfaction, adding that it would be well if all the sermons which were preached were as plain, intelligible, and practical.

19th.—Nothing can well exceed the beauty of some of the farms on the western bank of the South Esk. The ground gently undulating, with beautiful groups of *Casuarina* and *Acacia*, the limpid waters of the river fertilizing while they adorn the scene, along with verdant shrubs that grow upon the margin, give a luxuriance to the landscape which is enhanced by the distant view of Ben-Lomond, with its craggy summit, and the intervening hills crowned with wood.

20th.—We left for J. M'Leod's at Meadow Bank. He had received my letter, and with prompt attention, had extended a general invitation to the inhabitants for ten or twelve miles round, to meet with us on the Sabbath, at Campbell Town.

21st. First-day.—We found a very large audience assembled. Several had come from a distance of twelve and even fourteen miles, a proof of the avidity of the people to hear the gospel preached. They seemed solemnly impressed, while the great principles of the gospel were set forth in a manner intelligible to the meanest capacity. We were invited to dine with John Leake, police magistrate, who resides about two miles

from the town, or rather township, for the site does not contain more than about a dozen houses. We had a religious opportunity after dinner; and after tea returned to J. M'Leod's, to meet a few of the neighbours who again assembled to hear the gospel. This is a day to be remembered, in which divine help was graciously vouchsafed to my companion, enabling him to labour for the edification of the people, and I humbly hope the exaltation of the truth. And though I am an unprofitable servant, not deserving to be named with those who thus boldly advocate the cause of Christ, the comfort resulting from such labour is in measure reflected on my own mind.

8 mo. 1.—Salt Pan Plains. Though eagles are very numerous in most parts of the colony, we noticed a larger number together hovering for their prey on these plains than anywhere else. They are a great annoyance to the farmers, who say they also lose many lambs from the crows, which are very bold and rapacious.

21st.—On the way to Green Valley we met with a prisoner in a solitary hut, and talked with him respecting the state of his soul. He feelingly acknowledged having slighted instruction and turned his back on reproof, and that now, he was reaping the bitter fruits of his folly: his mind seemed brought under strong convictions; and we left him under a melting sense of the mercy and long-suffering of God, and the value of the remedy provided in the gospel for penitent sinners, even the blood of Jesus, which cleanseth from all sin.

23rd.—After much lively conversation on religious topics, at John Young's, with those to whom the truth is precious, we separated from this interesting family under a feeling of the unity of spirit which is the bond of peace. Ellen Young is much devoted to her children, and is indeed a pattern to mothers, training them up in the nurture and admonition of the Lord. What an inestimable blessing is a pious mother! Surely it transcends every earthly gift!

28th.—As we approached Richard Barker's, five miles from Allen Vale, we met Thomas Terry, a young man we became acquainted with when here eighteen months ago. He readily



undertook to extend notice of our intention to assemble for worship at R. Barker's that evening. R. B. and his wife received us kindly; and by the time we had got a cup of tea, our willing young friend returned with a large party, who were anxious to hear the gospel tidings proclaimed.

29th.—Richard Barker has a taste for botany, and derived great enjoyment from the superior knowledge of my companion, who was able to name for him many native plants and shrubs. Considering the general intelligence and information that prevails amongst the respectable portion of the community in this colony, it is remarkable how few exhibit any knowledge of this interesting science. With such a wide field as the hills and valleys of Van Diemens Land, it is quite to be regretted.

9 mo. 8. First-day—New Norfolk. Dr. Officer undertook the task of giving information to the inhabitants at the "Back Settlement" as it is called. His labours in going from house to house and using his personal influence to induce attendance were signally efficacious. I dare say not much short of 200 persons were collected, of a class too, who generally attend no place of worship from one year's end to the other. John Leach was once so bold as to tell some of these, that if the devil had a favourite spot on the whole earth, it was this Back Settlement. Though my companion did not tell them so in these words, the fruits of "the spirit that now worketh in the children of disobedience" were so clearly set forth, that his worshippers might read their own picture as in a mirror; and faithfully were they warned to flee from the wrath to come. Encouragement was held out to the most abandoned of sinners, to approach the footstool of divine mercy, while the day of visitation lasted. At five o'clock we had a meeting in the hospital. The invalids remained in one apartment, whilst about seventy of the inhabitants from the town and neighbourhood sat in the adjoining one. J. Backhouse stood by the door between, and thus preached to two distinct congregations. The meeting was a very impressive one. Some religious counsel, accompanied by prayer in the family of Dr. Officer, after the Scriptures had been read, concluded the services

of this day. It is truly a cause for devout gratitude to the God of all consolation, to feel that strength is imparted proportionate to the necessities of the day. Generally the people seem to be in the state that requires the first principles of the gospel to be preached, and not unfrequently is an acknowledgment made to their truth.

9th.—We reached Hobart Town, and again took up our quarters with our old friends T. and S. Crouch. Knowing the universal hospitality of the settlers in Van Diemens Land, we left Launceston with only twenty-five shillings between us, which we found sufficient, although we have been upwards of eight weeks on the road. We expended the last penny for a roll. The kind-hearted woman who sold it would spread some butter upon it, and it served us for a dinner, so that we had literally just enough.

A letter from Rachel Priestman, conveys the affecting intelligence of the removal of my valued friend Ann Bainbridge. I feel that I have lost a sympathizing friend and counsellor, one possessed of the heart of the Good Samaritan; and there are many who will unite with me in the feeling of sincere sorrow. Ours is not a sorrow however, without hope. I doubt not it has been said to the happy spirit of our dear departed friend, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me; enter thou into the joy of thy Lord."

## CHAPTER X.

### ESTABLISHMENT OF A MONTHLY MEETING OF FRIENDS AT HOBART TOWN, VISIT TO PORT ARTHUR, AND SECOND VOYAGE TO FLINDERS ISLAND.

THE meeting which was opened in Hobart Town was the first meeting of Friends settled in the Southern Hemisphere. When it became sufficiently settled, in accordance with the good order which flows from the principles of the New Testament, the two Friends who had watched over the infant association, thought it incumbent upon them to introduce a bond of church-fellowship, and the means of exercising church-discipline. Accordingly a Monthly Meeting was organised, which embraced also the family at Kelvedon, and those who became united to the Society in other parts of the Island. This took place very soon after the return of James Backhouse and George W. Walker from their itinerary across the Island, as related in the last chapter.

9 mo. 11.—Richard Edwards, whom I shall in future call by his proper name of Abraham Charles Flower, took tea with us. He continues in a hopeful frame of mind; I trust growing in grace and in the knowledge of God and our Lord Jesus Christ.

13th.—The number of callers is a great interruption to our pursuits. This kind of intercourse may however be an integral part of our religious service.

20th.—Thomas Squire and Ann Pollard met with J. Backhouse and myself, for the purpose of entering some minutes

on record, with respect to those who are attached to the principles of Friends in Hobart Town. It might be styled the embryo of a meeting for discipline. The minutes included a notice of the meetings that had been established for worship and religious instruction; the persons who claim membership in the Island, as well as those who have formerly been connected with the Society, and remain attached to its principles; likewise those who appear to be convinced of our principles, and who attend our meetings. It was agreed to commence a week-day meeting, on Fifth-days, at six o'clock. My companion supplicated for the divine blessing.

10 mo. 12.—A circumstance has occurred this week in the Supreme Court, which has excited considerable interest in the public mind, and in which we have largely participated. A respectable young woman, a member of the Independent Church, being subpoenaed as a witness in a case of breach of promise of marriage, publicly refused, on conscientious grounds, to take an oath. The Judge asked her if she was a Quaker. The young woman could not urge this plea. The Judge intimated that it was necessary she should state her reasons for declining to take the oath. This she did in a firm though respectful and very able manner, grounding her objection on the express prohibition of Christ, "Swear not at all." The court expressed a wish that she should withdraw with her friends to reconsider the subject and the consequences of her continued refusal. This she did, but she was not to be turned from her purpose. When the affair had reached this crisis, and there seemed no alternative but committing the young woman to prison, the Court was relieved by the defendant's attorney withdrawing her evidence.\*

23rd.—We held a meeting for discipline at our lodgings. It was concluded to hold these meetings in future in the place

\* The absurd law which considered a conscientious objection to break the command of Christ "Contempt of Court," has been repealed; but by still requiring evidence to be given on oath when the witness does not object, the Government has not washed its hands from the sin of acting in contravention of the plain command of Christ against swearing.—J. B.

where we assemble for worship, on the first Sixth-day of every month, the designation to be Hobart Town Monthly Meeting of Friends.

25th.—We have often thought it would be interesting to ascend Mount Wellington ; and having been closely engaged in writing of late, and a day of more than common exercise promising to be beneficial to our health, we set apart this day for the purpose. A man in the employment of Dr. Ross, and two from the Government garden, accompanied us.

We left the town about six in the morning, and ascended by a circuitous path through the dense forests that clothe the base and sides of the mountain. Emerging from the forest within about half a mile of the summit, we came upon huge masses of basaltic rock, thrown together so as to form a rough natural causeway, to traverse which was tedious as well as arduous. In several places the mountain presents a precipitous front, composed of blocks of basalt of immense magnitude. The mountain is 4240 feet high, and the ascent is computed to be eight miles. A large portion of the summit is boggy and interspersed with pools or streams of water, and loose fragments of basaltic rock. We ascended another elevation two or three miles beyond, commanding a splendid panoramic view of probably one half of the Island. The numerous bays and islands had all the distinctness of a map spread before us. The whole country appeared to be one continued series of mountains covered with dense timber ; the cultivated parts being scarcely discernable. We descended by a different route, and with no little labour made our way through the scrub, or scrambled over it. It was after sunset ere we got to a track, and about eight o'clock when we reached our lodgings.

10 mo. 11.—Some differences having arisen between the Missionary at Flinders Island and the Commandant, the Lieutenant Governor is solicitous that we should revisit the settlement, and W. J. Darling having himself expressed a similar desire, after serious consideration, and reference to the Divine will, we believe it will most conduce to our peace

to acquiesce in the proposal. The Shamrock, cutter, is preparing to transfer a party of Aborigines to Flinders, whom G. A. Robinson has just brought in from the west side of this island. It is probable we may accompany them.

20th.—We had an audience with the Lieutenant Governor, who furnished us with a letter explaining the nature of our mission and the character of the dispute between the Commandant and the Missionary,

IN the interval which had elapsed since their former visit to Flinders Island, the condition of the Aborigines had undergone a great change for the better. They had been removed to the new location, the name of which had been changed from Pea-Jacket Point, to the more euphonious native appellation Wybalenna, which signifies Black Men's Houses. Their new habitations contained a number of European comforts, and the people had made good progress in the arts of domestic life. Several parties of natives had been added to the Settlement; but the mortality which had prevailed there had probably more than counterbalanced the increase from without.

The efforts made by the two Friends to restore harmonious action between the officers of the establishment were not without success, so far as regarded the feelings of the two parties towards each other; but the Lieutenant-Governor, acting upon intelligence received subsequently to the departure of the Shamrock from Hobart Town, considered it necessary that the missionary should be recalled. Before James Backhouse and George W. Walker returned from their mission, they received from the Governor the following acknowledgment of their services as peace-makers.

"I am directed," wrote the Colonial Secretary, "to express to you the high sense which the Lieutenant-Governor entertains of the valuable services which you have rendered to the Government; and his Excellency's thanks for the information you have afforded. I am to state, your desire to conciliate, as well as your success are striking proofs of the spirit by which you have been actuated."

The Shamrock sailed on the 22nd of the Eleventh Month.

The Aborigines came on board at an early hour, and we dropped down the river with the tide; but after beating about the greater part of the day with an adverse wind, came to anchor in the mouth of D'Entrecasteaux Channel.

23rd.—The poor Aborigines are to be commiserated, having to sleep on the deck during these damp, cold nights. When the vessel gets to Port Arthur, and discharges her cargo, they will have a portion of the hold for sleeping in. This party of natives appears to be as uncultivated as any we have encountered; but they are quiet and tractable. The only man among them has a black beard and mustache, and a countenance strikingly Jewish. I never contemplate his visage long together but I am forcibly reminded of the descendants of Abraham. They are all excessively fond of their dogs, hugging them like children, carrying them in their bosoms and allowing them to lick their faces.

24th.—Very little of external comfort this day. The rain descended in torrents, insinuating itself into the crevices between the planks of the deck, until it was difficult to get a spot to sit in where the wet did not drip. In the evening the weather cleared up, and the wind changing, we stood out to sea.

25th.—We were received at Port Arthur with much courtesy by Captain Charles O'Hara Booth, the Commandant. We were shown by him through the establishment, in which many alterations have taken place; and he accompanied us

to the summit of a high hill, about three miles distant, which overlooks the greater part of the peninsula. This is intended as a signal station, and as a position to observe the motions of runaways. It is densely wooded. \*

26th.—Accompanied by Captain Booth we proceeded to Eagle Hawk Neck, a very narrow isthmus connecting Tasman's peninsula with the main land. After being rowed to the head of Long Bay, we walked the remainder of the way. The distance from the Settlement is about fifteen miles. A party of from twenty to thirty military are stationed at the Neck, whose chief duty is to intercept runaways. The irksomeness of the discipline at Port Arthur is such, that during the eight months Captain Booth has commanded there, nearly fifty prisoners have absconded, with the hope of evading the vigilance of the guards, and escaping beyond the Neck to the Main; not one has however succeeded, though some have remained for weeks in the bush, subsisting on roots, berries, or game; even snakes have been resorted to, to eke out a miserable existence, until at last, hunger has obliged the runaways to give themselves up. But generally, a few days suffice, and they are either retaken by the constables, who are placed at intervals all over the peninsula, or hunger constrains them to return, when a severe punishment is the certain result of their temerity. It is expected the alertness shown in cutting off escape, and the severity pursued towards those who make the attempt, will at last, discourage all efforts of the kind. The Neck is about 120 yards in width at high water. In the centre is placed the guard-house, on a rising ground. A sentinel on each side paces to and fro, whose employment it is to be on the look-out for strangers: when any are seen an alarm is immediately given to the party of military. In advance of the sentinels is a body of very persevering watchdogs, nine in number; chained at intervals, so as to form a

\* There are trees of enormous magnitude on this hill, but we had not with us the means of measuring them. In a publication in 1869, entitled "The Experience of Forty Years in Tasmania, by Hugh M. Hull, Esq." This gentleman says "In some of the southern parts of Tasmania, the Blue Gum [*Eucalyptus globulus*] grows to the height of 350 feet, and 100 feet in girth. The Rev. T. J. Ewing mentions one 102 feet round. One on my father's estate, about five miles from Hobart Town, is 330 feet high, and 86 feet round."—J. B.



barrier right across the neck. Nothing can escape their vigilance; they give notice of the approach of footsteps long before the party emerges from the bush. In addition are the same number of lamps, which are kept burning during the night.

27th.—We spent the forepart of the day at the Mission-house, and had the pleasure of conversing with our old acquaintance Thomas Day, the man of colour, mentioned at page 64, who, I trust, is holding on his way in well-doing.

In the afternoon we had a meeting with the prisoners, between four and five hundred in number, in the place in which they usually assemble. The Commandant and officers of the establishment were present, and two or three strangers from the Indiana, which put into Safety Cove, the night before, from stress of weather. J. Backhouse was engaged in gospel labour, under evident divine anointing for the service, to the great comfort of my mind, and I trust edification to many.

28th.—The Government are more than ever desirous to make this penal settlement one of extreme severity, and most irksome restraint to those who are determinately hardened characters, depriving them of every indulgence, and even comfort, beyond what is merely essential to health, and enforcing the most persevering drudgery. This method was tried for some time at Macquarie Harbour, but there is not the least reason to believe it was attended with success. However, the system now adopted at Port Arthur, notwithstanding its severity, leaves a door open for the deserving, or those who evince a disposition to conform to the regulations of the establishment.

At a later hour in the evening we took leave of the Commandant, and resumed our berths on board the cutter, which had completed her repairs, and now only waited for a fair wind.

29th.—A light breeze enabled us to proceed a little way up Stewart's Harbour, when the wind changing, we were obliged to drop anchor in Safety Cove. We saw some of the aboriginal women dive for fish. They appear to be half amphibious, such is their dexterity in the water, and what is

singular, they appear to float with their heads in an upright position above water, without any effort, and this in the midst of kelp and other seaweed that would terrify the generality of skilful swimmers. They put aside the weed with their hands, or lift it over their heads as it becomes wrapt round them, and fearlessly dive, head foremost, into the midst of it, passing the branches of kelp through their hands as a sailor would a rope ; until, as they continue to descend, a crayfish arrests their sight, when seizing it by the back, they ascend promptly to the surface, where they readily disengage themselves from the kelp and weed, and throw the prey to their companions on shore. Sometimes they put their heads a little below the surface, and look along the bottom until they descry a shell-fish, when in a moment their heels appear above the surface, and diving to the bottom, their prey is secured. The men are said to be far inferior to the women in diving, as they consider it the province of the females to procure fish. The Aborigines are excessively fond of shell-fish.

12 mo. 1.—I was comforted in reading the Scriptures and Butler's Analogy. The latter has afforded me many a pleasing and profitable subject of meditation during the voyage.

2nd.—We brought up under Green Island, our old place of anchorage. It was not long before a violent squall of wind caused the vessel to drag her anchor, and she went on shore. Happily the ground was mud and sand so that she sustained no injury. The Aborigines shewed the most lively signs of pleasure on seeing the flocks of Mutton-birds that hovered about Green Island. They were put ashore and were soon in quest of their favorite game.

3rd.—We passed an uncomfortable night. When morning came, the weather continuing very boisterous, J. Backhouse and I proceeded to the Settlement, being put upon Flinders Island by the boat. W. J. Darling appeared much pleased to see us, and hardly less so, our sable friends, some of whom recognised us with a simultaneous shout that brought out from the huts men, women, children and dogs ; some shouting, others screaming out a salutation in their own language,

while the dogs barked with all their might. The warmth with which they hailed the return of their old friends would not have disgraced our own countrymen.

5th.—The arrival of a fresh party of blacks has produced a good deal of excitement at Wybalenna, which shews itself in the constant corrobbering that is kept up. The Commandant, J. Backhouse and myself, walked to-day in an easterly direction, crossing the range of hills at the back of the settlement to some plains, the principal vegetation of which is the *Xanthorrhoea aborea*, or Great Grass-tree, which is very fine on this island. The flower stems are from four to ten feet in length: the foliage like a head of spreading rushes, surmounting a trunk six or eight feet high.

7th.—Yesterday we distributed some cotton handkerchiefs amongst the Aborigines, which several of the women immediately commenced hemming. The proportion of males and females is now very nearly alike here, so that the greater number are associated as husband and wife.

8th. First-day.—The Aborigines were all drawn up in front of their huts, according to their usual custom on this day, in order to be examined by the Commandant. The men were arrayed in linen jackets and trousers, very white and clean, the result of the industry of the females. The women had on checked linen and cotton bed-gowns, of such material as is used for furniture-hanging; underneath they wore a stuff petticoat with a sort of corset attached. The bright colours of the cotton handkerchiefs with which we had presented both sexes increased the lively and tidy appearance of the whole group.

9th.—Thomas and Louisa Wilkinson have acted with uniform kindness towards the Aborigines, and do not shrink from trouble in order to win them over to their benovolent designs.

Provisions being required for the settlement, the Shamrock was to proceed to Launceston for stores, whenever the wind should be favourable. This

happened on the 10th, and J. B. and G. W. W. resolved to accompany her. They arrived off George Town the next day, and proceeded on the following one to Launceston.

13th.—Launceston. My cousin George Robson called, and I rode out with him to Boyden Hill, where he now resides. I feel it a privilege, for which I desire to be grateful, that I have again been enabled to share the society of my relations.

16th.—We held a conference with four persons, in measure convinced of Friends' principles, and encouraged them to persevere in obedience to the guidance of the Holy Spirit.

19th.—I saw our worthy friend John Leach to-day. He has broken a small blood-vessel, which, with his old complaint, has brought him to death's door. Whenever the summons may come, I believe it will be well with him. I could not but feel my spirit invigorated and sweetly refreshed as I took leave of him.

20th.—After breakfast I took leave of my dear relatives. We previously read a portion of scripture, and I felt at liberty to engage in prayer, for the blessing of the Most High on parents and children. It was a solemn yet peaceful parting; and my heart was made to rejoice for the feeling that attended my own mind, and which I believe was participated in by others present. My companion has been busily employed in disposing of some wool for the Aborigines, which has come off the sheep at Wybalenna, killed for their use, and in procuring with the proceeds a variety of little articles calculated to be useful to them. Several of the inhabitants also contributed things out of their stores as an encouragement and stimulus to their industry. Knives, scissors, needles, thimbles, combs, jews-harps, irons, and a variety of other things have thus been collected, in return for which the necklaces of shells, spears and waddies have been distributed, where it was thought any value was attached to them as the production of aboriginal skill.

22nd. First-day.—A fair wind sprang up at an early hour this morning, which brought us rapidly down the Tamar.

The weather for nearly a week was so unfavourable that they did not reach Flinders Island until the 30th, when they landed near the old Settlement, in consequence of a heavy sea; but they arrived at Wybalenna the same evening.

1834. 1 mo. 1.—Another year is gone, and we are yet within the limits of this Colony. This is different from what we once anticipated; yet such appears to be the appointment of the Great Master, and as such I desire it not otherwise than as it is.

3rd.—We had the pleasure of distributing a number of things to the Aborigines. Every man and woman was presented with a knife; and some who have exhibited the greatest readiness in attending to the wishes of those who are placed over them, had additional presents.

5th.—Last night I had a smart attack of bilious cholera, which has left me weak, but not seriously indisposed.

The Shamrock finally quitted Flinders Island on the 5th, the Captain having instructions to put the two friends on shore at Kelvedon, on his return voyage to Hobart Town. She had not been long at sea, in the dangerous passage of the Straits, when she encountered a heavy gale, and on the 8th again was driven ashore on Green Island.

She brought up on soft calcareous rocks, covered with sea-weed. The granite rocks were within a few yards of where we struck, and had we gone on them, the vessel would in all probability have been utterly disabled. As it was, the cutter thumped fearfully, and we thought at the time, that her destruction was inevitable.

9th.—After a night of anxiety and suspense, the morning showed us more clearly the nature of our position. The vessel drifted further in as the tide flowed, so as nearly to touch the formidable rocks of granite. At low-water she was

left quite dry, and upon examination, to our great joy, appeared to have sustained no further injury than having a little of the copper rubbed off, and the rudder-trunk rather broken. The rudder had been unshipped on the vessel first striking. From the violence of the gale the prospect was very gloomy. But He who alone can say to the winds, Peace, be still, was pleased to answer our secret prayers, and conspicuously to interpose for our deliverance. As the tide advanced, and the cutter was beginning to float, a dense black cloud passed over, bringing with it a heavy rain, which effectually quieted the sea. The wind also abated, and shifted, so that under these concurring favourable circumstances, the vessel was worked off into deep water.

10th.—After a most refreshing night's repose, we were favoured with a fair wind that wafted us rapidly along, so that by evening we were abreast of St. Patrick's Head, when the wind died away; and by midnight it became adverse.

12th.—We were put ashore in Oyster Bay. Francis Cotton and several of the family were on the beach, anxiously awaiting our arrival. We were not a little thankful at being permitted to see a favourable termination to this stormy and protracted voyage.

\* The Aborigines of Tasmania remained at the Settlement on Flinders Island several years, under the care of the Government. Their habits in their original state were extremely uncongenial to increase, so that there were scarcely any young children among them. Those who had attained to maturity rapidly decreased from natural causes. When much reduced in number they were removed to Oyster Cove; thirty miles from Hobart Town. Here they were well supplied with food, clothing and tobacco, and pursued their favourite occupations of hunting and fishing. In 1859 they were reduced to five old men and nine old women, and in 1861, these had dwindled down to six individuals. Thus the race of the ancient inhabitants of Tasmania may henceforth be numbered with the host of extinct tribes, which the diffusion of other and stronger nations, and the disregard by them of the rights of man, combined with other causes, have blotted out from the face of the earth.

## CHAPTER XI.

CONTINUED LABOURS IN THE GOSPEL. GEORGE W. WALKER  
ACKNOWLEDGED AS A MINISTER. FIRST YEARLY MEETING  
IN TASMANIA. LETTER TO MARGARET BRAGG.

JAMES BACKHOUSE and George Washington Walker remained a few weeks at Kelvedon, holding religious meetings and making calls upon the settlers in the neighbourhood.

2 mo. 17.—G. W. Walker writes, We parted from the family of Francis Cotton, in order to proceed on our visit to the remaining portions of the interior. Our meetings for worship as well as the daily Scripture readings with this family have often proved seasons of edification. It is not easy to express how much our sojourn with them has united us in the bonds of Christian love and fellowship.

19th—We crossed the tiers, or high ranges of hills, between Oyster Bay and the Eastern Marshes. The only pass is along the ridge of a natural causeway that intersects a gully or ravine of great depth. It is known by the name of the Saddle.

The Eastern Marshes is a level tract, a large portion of which is laid under water during the rainy months. It was once heavily timbered, but as in most other places of a similar nature throughout the eastern side of the Island, the trees are dead or dying. Wherever cattle have been introduced the forests have become thinned, probably from the destruction of the underwood, thus exposing the roots of the trees which shoot along the surface, to the action of the sun; hence the drought of summer proves their destruction. Hundreds and even thousands of acres may be seen, with the trees dead. Few scenes convey a more striking picture of desolation.

Passing through Oatlands they travelled southward through Jericho, Green Ponds and Brighton, to the Carlton near the borders of Forestier's Peninsula.

3 mo. 13.—Crossing the tiers between Jerusalem and Green Ponds, we made a timely start, and steered chiefly by compass: we passed through deep, rocky gullies, where the fire had recently burned, destroying the foliage and verdure, while the smoke from fallen trees, not thoroughly consumed, and the ashes up to our shoe tops were very stifling. We also passed through some thick scrub where we could make but very slow progress. On reaching the summit of the hills, we found ourselves much in the position we expected. It often happens that from the tops of the mountains nothing is to be seen for trees. One can hardly conceive anything more disappointing than after having with great toil ascended some weary hill, where the traveller made sure of ascertaining his relative position, to find himself shut out from the sight of every other thing by forest. Intimately as we thought we were acquainted with the nature of the country, the number of ravines we had to cross far exceeded our anticipations. At last we emerged from between two rocky hills, immediately opposite the house of an elderly person we particularly wished to visit. We could not have made a more direct course for Green Ponds. We met with so kind a reception from the old man, and way seemed to open so unexpectedly for holding a meeting that evening, that we consented to pass the night at his house.

15th.—Our host is one of the first who arrived in this colony, being one of Collins's party, who landed about thirty years ago. He is a native of Derbyshire, and came to the island a prisoner, and is one of the very few "old hands" who having regained his liberty, and conducted himself well, is thriving. He has upwards of 5000 acres of excellent sheep pasture, has built himself a brick house of two stories, and is considered a man of opulence. But he has not stopped here like many. Having had no advantages as to education in his youth, he has learned to read and write in his mature years.



Much of his time is now spent in reading his Bible. He was greatly interested in hearing the simple, unvarnished doctrines of the gospel, as professed by our Society, and acknowledged they were the truth.

18th.—New Norfolk. After breakfast we repaired to the house of Dr. Officer, where we met with the usual kind welcome from him and his amiable wife. In the afternoon we walked through the Hospital, which contains very nearly its full complement of patients, about 200. An admirable institution.

26th.—We prepared to leave our kind friends Dr. and Jemima Officer, to whom we feel more united every successive visit. The hearts of many in this place have been opened towards us in a more than common degree; in this we reverently, and with gratitude, acknowledge the Divine Hand:

They arrived again at Hobart Town on the 27th, and were occupied with various engagements in and about the town, and with another journey to Great Swan Port and a visit to Port Arthur, until their departure for Sydney, which took place in the Twelfth month.

4 mo. 4.—Our Monthly Meeting fell in course this evening: Dr. Story, A. M. Cotton and her children, and Abraham Davy, requested to be considered as members. As my companion and I had had an opportunity of becoming intimately acquainted with the parties, and the remoteness of their situation, made a visit by appointment to be all but impracticable, it was concluded, on the strength of our information, to accede to their request. The time of assembling on Fifth-days was altered to ten o'clock in the forenoon, in accordance with the ancient practice of Friends, who have derived an obvious benefit from thus devoting a portion of the best part of the day to the service of Him who alone has the power to bless, both temporally and spiritually.

12th.—Crossed the Derwent to Kangaroo Point, and walked to Clarence Plains. Went forward to Muddy Plains the

same afternoon, and took up our quarters at Robert Mather's, where we had a religious interview with the assigned servants.

14th.—After breakfasting with William T. and Thirza Parra-more at Richmond, we proceeded to the Grass Tree Hill, where a large party of prisoners is employed in the formation of a new line of road, and with whom we had a religious interview. The road had been cut through the steep side of the hill, and part of the men sat along the edge of the upper bank that overhung the road, while others arranged themselves on the level underneath, forming a novel spectacle in connection with the wild scenery.

We reached Kangaroo Point in the afternoon, in time to cross the Derwent by the steam-packet which now plies between that place and Hobart Town.

27th.—By a minute of our last Monthly Meeting it was concluded that any religious instruction through the medium of public reading should be communicated at the conclusion of our afternoon meetings, which in future will be held exclusively for divine worship.

30th.—We received a visit from our old Macquarie Harbour acquaintance, Benjamin Smith, who continues to hold on his way in well-doing. His master being gone to England, he has charge of the house,—the very house which he once entered to plunder! Such are the transformations effected by the power of Divine grace.

5 mo 19.—I accompanied J. Backhouse and T. J. Crouch on a visit to John Johnson, an old man who lives near Glenorchy, about seven miles out of town.\*

28th.—At the Orphan School yesterday we had the pleasure of remarking five or six Aboriginal youths. The master informs me that with some exceptions these children are not inferior in capacity to European children.

6 mo. 5.—Monthly Meeting. A. C. Flower and Francis Cotton were recorded as ministers in unity with Friends.

\* See Tract No. 61. of the York Friends' Tract Society, entitled *Old Johnson the Reformed Poacher*.

The friends of Great Swan Port have agreed that the Monthly Meetings shall be held alternately there, and at Hobart Town.

15th.—First-day was an exercising day. After our morning meeting the mind of A. C. Flower became much interested on account of three miserable men who were to be executed the following morning. Thomas Bannister the Sheriff walked down to the goal with us, and we had a religious interview with them. They all acknowledged their guilt and were very thankful for our visit ; one in particular was tender, the tears stealing down his cheeks as we encouraged them to throw themselves unreservedly on the mercy of God in Christ Jesus.

At six in the evening we repaired to the Wesleyan Chapel, which had been granted us to hold a meeting in, to which a general invitation had been given. The house was much crowded. The pulpit being commodious, accommodated J. Backhouse, A. C. Flower, and myself. I suppose such a circumstance as a person having been a prisoner occupying a pulpit in this land was never before heard of. We had a season of solemn silence of about an hour's duration, when A. C. F. quoted the expressions of Christ ; " My sheep hear my voice," &c. adding a few remarks tending to turn the attention of the people from the teaching of man, to the voice of the Good Shepherd, who continues to teach his people himself. My companion almost immediately followed, commencing with the remarkable testimony of an apostle ; " The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," on which matter continued to open for about three-quarters of an hour, with a considerable degree, I believe, of baptising power to the people. The minister, Nathaniel Turner, was much pleased that he could fully unite with the doctrines preached, and said that the labours of my companion were blessed to him individually.

At various times, from their visit to Macquarie Harbour, James Backhouse and George W. Walker had, at the Governor's request, presented him with Reports on the state of the convicts, as well as of

some other classes of the inhabitants. The last of these papers bears the date at which we are now arrived (6 mo. 19,) and is of a comprehensive character, exhibiting the general state of the prisoner population, and of the colony, and treating on the question of Penal Discipline. It points out amongst other things, the defective state of the gaols and road-gangs, as to system, classification and religious instruction, the abuses which attended the system of assignment, and the deplorable consequences which were the result of cruel and degrading modes of punishment. Some of the remarks on the last mentioned head have a value exclusive of their connection with Australian transportation, and may perhaps to the minds of some of our readers cast a new light on the subject of Punishment, a subject which must increasingly occupy public attention, and on which mankind in general have much to learn.

“It would not appear that the prevention of crime is to be expected in any great degree from the dread of punishment; but rather from counteracting the causes that lead to the commission of crime. By extending the means of education; by discouraging the sale and use of ardent spirits; by removing juvenile thieves as well as older adepts; by stimulating magistrates to suppress houses of ill-fame, and to remove profligate women from the streets; by promoting a due observance of the Sabbath; by discountenancing every species of gaming; and by remedying those evils by which the labouring poor are oppressed in their wages; the principal avenues to vice would be closed, and the benefit would be incalculable in the prevention of crime.”

“Most prisoners have a dread of flagellation, and of road-parties and chain-gangs, till they have once suffered such punishments; after this the generality of them exhibit a

decided deterioration of character. Flagellation especially is degrading and excites revengeful feelings. It is worthy of notice that this punishment, under the law of Moses, was limited to 'forty stripes save one,' because of its degrading nature (See Deuteronomy xxv. 3;) and yet that dispensation was one of a less merciful character than the Gospel; and no precept of the latter in any way justifies the infliction of flagellation at all, much less allows of its extended administration. This was the correction administered from the cradle to the grave in the semi-barbarous ages, but the progress of civilization and christianity has corrected the error in many quarters, and we doubt not will ere long, universally stamp it as barbarous and unchristian, as well as inefficient."

"The practice of sentencing men to work in chains as a punishment, apart from the mere purposes of restraint, appears to be contrary to sound principles of penal discipline. It is calculated to increase desperation of character; it is a part of that system of abstract vengeance which man is not authorised to inflict upon his fellow-man."

6 mo. 20.—Had an interview with the inmates of the Female Penitentiary. My companion had much instructive counsel to communicate, to which I thought it right to make some addition, which yielded peaceful retrospect.

22nd. First-day.—Sarah B. Mather accompanied us to our meetings, which were owned by the great Master of assemblies. My dear companion was much helped to set forth the true liberty of the gospel, which allows of no distinction of persons in the exercise of spiritual gifts, all, whether male or female, bond or free, having a right according to true gospel order, to exercise them to the glory of Him who dispenses to every one severally as he will. A. C. Flower and myself also had something to communicate in the forenoon. Several strangers were present; and one, an elderly female, said she had found it good to be there and that she should often come. At the time of family reading in the evening several of our little company spoke in testimony, and Sarah Crouch knelt down in prayer. It was a season of renewed visitation. The mercies of the Lord experienced this

day are deserving of grateful commemoration; they are indeed marvellous.

30th.—Robert Mather came to town to-day. He informs us that he and his daughter have thought it their duty to make an alteration in their mode of conducting divine worship, and that yesterday, they sat down in silence, after the manner of Friends, with their assigned servants, to whom R. M. explained the change that had taken place in his views. He also read a portion of Scripture and part of a tract. Several of the men expressed their satisfaction at the change that had been made.

7 mo. 3. Fifth-day.—N. Q. accompanied us to meeting there is a great deal of indiscreet zeal about this young man which needs correcting. I was led to admire the efficiency of that Power which enabled A. C. Flower, without knowing the circumstances, or even the person of this young man, to speak to his state in a remarkable manner.

18th.—Having concluded to pay a visit to Lauderdale, we crossed to Kangaroo Point. J. Backhouse and R. Mather went round by the Hollow Tree to inform the family of the Romneys of our intention to hold a meeting at Robert Mather's the following First-day. Samuel and I took the road through Clarence Plains. Dr. Desailly informed me that his wife had been anxious to know whether we should hold any more meetings in the neighbourhood. She and her family travelled about nine miles in a cart to that which was held some time ago at the Hollow Tree. Those who have so much interest as to press through difficulties of this kind, are not in general sent empty away.

20th.—First-day proved so wet and stormy that we hardly expected any persons would be present at meeting besides the family. About a dozen however attended from a distance, In the evening we again assembled, many having zeal enough to come a second time. We were both engaged in testimony as well as Robert Mather. Under a deep exercise, I thought it my duty to bow the knee at the Divine footstool near the close of the meeting.

21st.—J. B. and R. M. and myself walked over to Hugh Germain's, to see his wife, who had been prevented by indisposition from attending with her husband the previous day. The former appears to have been reached by the power of truth. Mary Germain also, does not seem at all the less inclined to attend the meetings at Robert Mather's in consequence of the alteration that has taken place in the manner of conducting them. We spent the remainder of the day with our friends at Lauderdale, tasting the sweets of religious fellowship in a measure of that unity of the Spirit which is the bond of peace. The change which has taken place in the minds of parent and children, and which has been gradually progressing, in a great measure unknown one to another, has tended greatly to cement and endear them to each other. It is the Lord's doing and is marvellous in our eyes.

28th.—Took tea with William and Susannah Rayner and their family. The organization of a society professing Friends' principles has afforded W. Rayner peculiar satisfaction. He is much affected when alluding to the mercy of a long-suffering Creator and Redeemer, in visiting his family and himself with "the dayspring from on high," in his old age.

29th.—Some weeks ago we received a letter from a young man, a prisoner in assigned service in the interior. To this my companion replied. This day we have had another highly satisfactory communication from the same individual. He was once a member of our religious society. After expressing his thankfulness for the letter sent him, and his determination to join the Temperance Society, he adds: "I may say strong drink was the first of my going astray. This led me into company by which it increased on me, together with going to places of amusement, and caused me to neglect my business; so at last, I became a thief. I have now come through the Lord's assistance to forsake such abominations. I have followed your kind advice respecting silent waiting before the Lord, in which I have been highly favoured at times, seated on an old fallen tree, under a rock, at the back of a hill, where the trampling of feet is seldom heard." After

giving us his name and his parents' residence, on the supposition that we were about to leave for England, he adds: "When you get home please do call and see them. Tell them you have heard from their undutiful son; tell them where I am, and that I hope they will forgive the many evils I am guilty of against them. Give my dear love to them; I love them dearly, though I am so distant from them, and I am sorry I behaved so wickedly towards them. O, had I taken their pious advice, I should not be as I now am. But I am thankful the Lord has been so merciful towards me, both at the hulks, on the voyage, and in this colony. He has placed me in a very comfortable situation; I have a good master and mistress; they behave extremely kind; and I have no doubt that I shall do well yet in this country with the Lord's assistance. The 'Guide to True Peace,' I shall be obliged to you for, or any other book. A Bible would be a very great treasure to me, for it is very seldom I can get the loan of one. I understand there are some individuals in town who are convinced of the truth as professed by the Society of Friends. I should like, if you thought proper, for you to recommend me to their notice and love, as I have a great desire once more to join the Society, for it is the only one my conscience would allow me to join. Tell the young men at home how strong drink, and what the world calls pleasure, bring destruction and misery upon both soul and body."

8 mo. 7.—Our Monthly Meeting was held this day. In the meeting for worship the spirit of prayer pervaded the minds of many present, under the constraining influence of which J. Backhouse, A. C. Flower and myself were engaged to supplicate at the footstool of divine grace. F. Cotton expressed a few words in lively testimony. This opportunity was one of much comfort to many. The meeting for discipline was also graciously owned by the overshadowing of the Divine presence. It was concluded to hold the First Annual Conference or Yearly Meeting, in the Tenth Month. The long residence of J. Backhouse and myself in this place, and our connection with the society that has sprung up here, having given us a right of membership in this meeting, Friends thought it right to take into consideration my communications



in meetings; and a minute was made expressing their unity with my services, and approval of my continuance with J. Backhouse as his companion in the work to which he has believed himself called.

10th. First-day.—We held a meeting in the Court-house, It was numerously attended. The time of silence which lasted upwards of an hour was a solemn, edifying season to the spiritually minded. Francis Cotton broke silence with a few sentences in prayer; A. C. Flower followed in a short but lively testimony, and J. Backhouse at greater length; then a short communication from myself, with a few valedictory words from F. Cotton; J. Backhouse concluded the meeting with supplication. It lasted nearly three hours, and was a relieving meeting to many.

On the 22nd of this month our two friends again left Hobart Town, and taking Lauderdale and Prosser's Plains in the way, attended the Monthly Meeting which fell in course at Kelvedon early in the Ninth month. They made religious visits to the settlers around Kelvedon, accompanied by Dr. Story. At the house of George Meredith of Belmont, they received the interesting tidings of the arrival of Daniel and Charles Wheeler, on their way to Tahiti; and they had soon the pleasure of meeting these beloved friends in Hobart Town.

9 mo. 28. First-day—Our dear friend Daniel Wheeler, was engaged in the exercise of his gift, setting forth the excellence of Christian humility, which he described as the brightest jewel in a Christian's crown." His communication was accompanied with life and power. Several who came to our meetings occasionally, have become constant in their attendance since we left town.

29th.—I accompanied J. Backhouse and Francis Cotton to Glenorchy, to pay poor old Johnson a visit. He is apparently drawing near to his long home; and is full of gratitude and

praise for what the Lord has done for his soul. Formerly he used to be haunted with evil thoughts, and such a degree of fear from conscious guilt, that he dreaded to be alone, and used to draw the clothes over his head when in bed. Now that he has come to his Saviour, he says he has such delightful thoughts that it is pleasant to him to be alone. Before we left, supplication was put up on his behalf, and we handed him some of those little comforts that alleviate the bed of pain. It is pleasing to observe how he attributes every little succour of this kind, directly to the all bountiful hand of Providence.

10 mo. 2.—At our Monthly Meeting, Sarah Benson Mather and her brother Robert A. Mather, were admitted as members.

3rd.—After a solemn season of worship, our Yearly Meeting commenced its sittings. Francis Cotton was appointed Clerk. J. Backhouse made a brief report of our religious labours in the colony, informed Friends of the continuance of the prospect to visit New South Wales and South Africa, and made a feeling acknowledgment of the goodness of Him who called us forth, and has been pleased to go before us, making a way where there seemed no way. After confirming J. B.'s report, it became my duty to spread before the meeting my continued prospect of service as his companion, and to request its sanction in the form of a certificate. The meeting feeling unity with my concern, a certificate was ordered to be prepared.

9th.—The Yearly Meeting concluded its sittings, and broke up under feelings of reverent thankfulness for the sense of the Lord's presence, and for the good feeling and unity that had consequently prevailed.

11 mo. 14.—The Governor has long urged us to repeat our visit to Port Arthur; but not feeling it a duty, we have, until the present moment, declined. Now, it seems as if it might be required of us to visit that Settlement prior to our departure for Sydney.

17th.—At three o'clock, p. m. J. Backhouse and myself embarked in a government whale boat for Port Arthur. Before the day closed we reached Ralph's Bay Neck, where the boat had to be dragged across the Neck into Frederick Henry

Bay. This plan is often resorted to, as it saves a great deal of rowing.

18th.—We reached the head of Norfolk Bay about six in the evening, having been rowed about thirty miles. The nine miles we had to walk before we made Port Arthur occupied us more than three hours, the road being hardly discernible.

19th.—There are now 885 prisoners at Port Arthur. Among the new erections is a Penitentiary, not yet completed, for more efficiently carrying the punishment of solitary confinement into effect. Ranges of cells are preparing that will contain about eighty men. Some will be compelled to labour during the day, and be lodged in the solitary cells at night, which is considered a severe punishment, but is much more beneficial than continued solitary confinement. Under the latter the men become greatly emaciated. We were shown a man who had been sentenced to it for thirty days, and had undergone about half the term. He was greatly reduced, and walked with difficulty. Another, in answer to an inquiry, said he could eat more bread than was allowed him; but in general they have little appetite, lying down the greater portion of the time. On returning to labour, these men are peculiarly liable to disease, especially the scurvy, which is lamentably prevalent since the gardens were abolished, and vegetables form no part of the rations. Dysentery is also very prevalent. The hospital is full of patients. The Settlement was begun in 1830, since which period thirty-six deaths have occurred, twenty-six of them during the present year. I fear the results of the present rigid system are not sufficiently considered by the Home Government, in their anxiety to make the penal discipline of the colonies dreaded, under the idea that it will operate as a prevention to crime in England. Such an anticipation I cannot but regard as fallacious, at least as to any extensive influence that such a fear will have on the demoralized portion of the community.

20th.—Paid a visit to the Boys' establishment at Point Puer, which has been in operation nearly twelve months, and is a very interesting experiment.

22nd.—We had a comfortable meeting with the prisoners employed in the coal-pit, at Sloping Main, the sense of divine goodness and mercy being felt in a more than usual degree, as we sat with them in silence; and there seemed some openness to receive the gospel message that was sounded by us both. The weather being favourable, we reached Ralph's Bay Neck by mid-day, in time to dine with our friends at Lauderdale, where I spent the following day.

24th.—Had a precious parting opportunity in R. Mather's family, not expecting to meet again for a long season. Under an humbling sense of the great need we have of divine help to enable us to walk worthy of our high vocation, I ventured to supplicate for this aid, which is freely offered for Christ's sake.

27th.—Hobart Town. Our meeting was a hard exercising season to my mind, till towards the conclusion, when the words arose with sweetness, "Truly God is good to Israel, even to such as are of a clean heart."

Having now nearly accomplished their mission of Christian love to the people of Tasmania, amongst whom they had gone in and out, preaching the gospel for nearly three years, James Backhouse and George W. Walker prepared to depart to New South Wales, the next of the English Settlements in the Southern Ocean which they believed themselves called to visit. At the same time Daniel and Charles Wheeler were about to continue their voyage, intending to make Sydney their next halting-place, and their two friends took passage with them.

12 mo. 11.—After taking leave of many of our dear friends and brethren, at T. J. Crouch's, we repaired to the house of the Rural Dean, Philip Palmer, where a number of our mutual acquaintance had been invited to meet us, and we had a parting interview with them, after which we went on board the *Henry Freeling*.

Before we close the relation of George W. Walker's first sojourn in Tasmania, it is necessary to notice the new direction which had latterly been given to his thoughts and affections, and the change which had begun to take place in his ulterior prospects. James Backhouse's proposal that he should be his companion in his gospel journeyings, had been the means of diverting him from commercial occupations in England to a missionary life on the other side of the globe; and the view which now opened before him, led to his fixing his abode in the island in which he had laboured so diligently, and as the sequel proved, severed him from his native country for the remainder of his pilgrimage. On this important subject he wrote to his honoured friend Margaret Bragg; and with the simplicity which belonged to his transparent character, sent a mirror of his mind in which she might see the development of his new position and every shade of feeling faithfully reflected.

TO MARGARET BRAGG.

Hobart Town, 11 mo. 10, 1834.

My endeared Friend,

Often I feel that it would be a comfort to have thee near, to solicit thy counsel, and derive instruction from thy experience and example. But these are privileges of which I have been for so long a time deprived, that I ought to have learned to dispense with them, without even the temptation to murmur. I am greatly favoured in having in my beloved companion, one to whom I can freely unbosom myself, and I constantly avail myself of the privilege, except it be with regard to those secret exercises of soul before the Lord which cannot always be described to others, nor are they at all times intelligible to ourselves. The Lord only knoweth

all the hidden workings of the heart; and enables those who are concerned to walk in his fear, to distinguish between the things which serve Him and those which serve him not.

In the journal that will accompany this, is contained some account of the proceedings of the First Yearly Meeting in Van Diemens Land. The company of our dear friend Daniel Wheeler and his son, has been hardly less providential than comforting on this occasion, and was a coincidence we had not at all anticipated. I have also sent thee a copy of the certificate furnished me by the Yearly Meeting. I feel the responsibility under which it places me, to be great; yet, when I thought of proposing some alteration in the mode of wording that document, shrinking from the part that states my apprehension of duty to remain with James Backhouse, in the new station in which my friends have made me formally to appear, I durst not act upon these suggestions, remembering with some degree of encouragement, the words of the Apostle; "We have the sentence of death in ourselves, that we should not trust in ourselves, but in Him who raiseth the dead;" who "calleth the things that are not as though they were:" and again, "Our sufficiency is not of ourselves, but of God."

There is another subject that has greatly exercised my mind of late, fearing lest I should in any way be beguiled by an unwearied and subtle adversary, on a point that bears so intimately on the present and eternal welfare, not only of myself, but of others, and especially on my own future religious services, seeing that the Lord has called me to be a labourer in his vineyard.

In the course of my journal, I have frequently had occasion to mention the visits of my companion and myself to the family of Robert Mather, of Lauderdale. A variety of circumstances, wholly independent of our planning, have thrown Sarah Benson Mather and myself much into one another's company. The christian interest I felt in her religious welfare, rendered this to me far from unpleasant; and I have reason to believe, that through the Divine blessing, it has been made to conduce, in measure, to her establishment in the truth of the Gospel. Beyond those feelings which a

christian interest in each other, as members of the same body; of which Christ is the living Head, might inspire, I am certain till within a very recent period nothing was felt by me. It was not until S. B. M.'s last visit to Hobart Town, in order to attend the Yearly Meeting, that the idea ever seriously entered my mind, that these feelings were ripening into an attachment, differing in its specific features from, though not by any means incompatible with, the pure friendship I have described; and that a growing interest was felt that needed to be strictly scrutinized, and the mind of the Lord known, ere it was suffered to assume the character of decided personal affection. It was at the moment of separation, when it appeared uncertain whether we might see one another again, that these considerations became the most forcible, and I thought it safe to mention incidentally, some circumstances connected with my own history, by which dear S. was made more fully acquainted with the extreme uncertainty attendant on my future destination and prospects, than she was probably aware of before.

After her departure, my mind was closely exercised before the Lord, lest I should move in any way out of his fear, in suffering such an attachment to gain ground in my heart. For some days, so fervent was the exercise, that I felt often, an agony of solicitude that I might be preserved from every snare, and from indulging the least thought of a connexion, that had not the clear stamp of Divine approbation upon it. During the prevalence of this intense exercise, I had no comfort but in turning my mind wholly away from the subject; my strength consisted in looking in faith towards the Lord, believing that he would show me his will, as I waited for direction; and in feeling a willingness to banish it from my mind, should such appear to be the will of Him who has a right to reign supreme in my heart. At length, in rather an unlooked for moment, a measure of the love of God flowed into my soul, and an unusual feeling of liberty and sweetness attended my spirit, as it was turned towards my friend, with an ability to supplicate for her and myself with uncommon fervour, that we might be dedicated wholly to the Lord's service, should it be our lot to be united; and, that union and

fellowship in his love might be the basis of our affection, and the desire to please and serve Him the spring and motive of our actions. I could not but regard these experiences as a satisfactory evidence, that the admission of sentiments of affection towards my now increasingly endeared friend, while kept in due subjection, was not wrong. Still I feared to acquaint her with my sentiments, not knowing but it might be required of me to bear my burden in secret, for a time.

A few days after this Francis Cotton came from Lauderdale, where he and his wife had been staying on a short visit; and being about to return, invited my companion and me to return with him, and sit their meeting at Lauderdale on the following day, which was First-day. My companion declined, observing, that that need not hinder me. After an hour or two's deliberation, and looking to the Lord, a little faith sprung up, that it might not be wrong for me to accompany F. C. Nothing transpired during this visit, in connection with S. B. M. further than that my impression became confirmed, that the feeling of affectionate interest was reciprocal. Were it not for this conviction, I should hardly think of prosecuting the subject so far at present as to divulge it to any one, until our return to Van Diemens Land, not even to S. B. M. herself, lest the long absence that is likely to intervene before I can offer her my hand, should increase her mental trials, without any really beneficial result. But as the case now is, I feel I might occasion a serious wound, in leaving the country without disclosing my sentiments, unless the will of the Lord should appear to require me thus to act.

Since the occurrence of these circumstances I have made my dear companion J. B. acquainted with the whole subject. I was surprised to find that he had anticipated such a result, and had accordingly made it a matter of serious consideration; but had felt no uneasiness in looking towards the ultimate consequences of it. He has since named it to our friend Daniel Wheeler, who it seems had also had a similar impression, as to the probable result of our acquaintance. His feelings on the subject were much in accordance with those of J. B. and both seem to think it may be one of those providential over-rulings, by which my residence may be fixed in this



land; and that the little church that has been gathered, may be strengthened thereby. For my own part, I leave it with the Lord. If he be pleased to grant me and the companion of my choice, the blessing of his favour and life-giving presence, this would make even the desert, and waste howling wilderness a home, and a pleasant abode. But without this transcendent boon, happiness is not to be realized in the most apparently desirable spot on the face of the earth, though it were fruitful as the Land of Promise, and adorned as the Garden of Eden. Yet were I to decide from present inclination, nothing but regard to my health, or the urgent wish of her whom I hope to make my wife, or above all, the revealed will of the Most High, would lead me to fix my residence here. I have too strong attractions in England to be induced to look towards any other home. The affection I shall ever cherish for thee, my endeared and tried friend, has led me to be thus explicit on a subject that is very near to my heart.

I will now anticipate some suggestions that have most likely presented to thy mind. First; it may occur to thee, what can George do towards a connexion in marriage, under his present circumstances? It must be long before this could take place, unless he abandon his present calling; and surely he does not meditate such a step as this. Again, if he was liberated by Him who called him forth to labour in the Gospel, how is he to maintain a wife? My answer in brief is; If the Lord's leadings be attended to, and he be implicitly followed, he can make a way where there may seem no way. He can open the hearts of my friends in England, to enable me to commence in some way of business for myself, as some of them have already offered to do, in times gone by; and should it be in this land, I should have a better prospect of success than falls to the lot of most men. But even if none felt disposed to assist me, I do not fear being able to earn an honest livelihood. With regard to the first mentioned difficulty, as I have already had occasion to observe to J. B. there is nothing I more dread than taking myself out of the Lord's hands; for I am not my own, I am bought with a price; even the precious blood of Him who died for me. Nor can I leave the vocation whereunto I am called, till He

be pleased to release me. I look therefore only at the prospect which seemed the probable one when I embarked with my companion in this service, that of continuing with him to the end of it; unless any unforeseen provision or occurrence should supersede the necessity. And whatever may be our future allotment, the peace of dear S. and myself must ever depend on obedience to manifested duty. If the Lord calls for either of us to surrender ourselves to his service, whatever may be the length of time, and we acquiesce in it as his will, he can give us strength and ability to bear the trial. The great matter for us, now and ever, to attend to, is, to move in the light. When this is withheld, and the way is not plain, we must "stand still." We must not seek to please ourselves. If in the progress of our attachment towards its consummation, in every successive step, we "walk by this rule, and mind the same thing," herein is safety. The consequences we may leave to Him who seeth the end from the beginning.

During the progress of the affair, my mind, thou mayest be sure, has often been turned to the recollection of our beloved Mary, now entered upon her everlasting rest. Be assured, the attachment which I have avowed is very far from being calculated to obliterate from my heart those hallowed feelings in which the memory of our mutually beloved one, must ever be enshrined. No! these clash not in the least with the sentiments I have avowed with respect to the living. Though the objects on which they have been successively concentrated are distinct: in both cases they have derived their chief character and strength, I thankfully believe, from being founded on some degree of fellowship with the immutable, inexhaustible, Fountain of light and life and love. Here, as in their proper Centre, all militant and glorified spirits may meet and harmonize in endless unity.

25th.—We have twice been guests at Lauderdale since the former date of my letter. We lodged there one night by necessity, in going to Port Arthur, and I spent two nights there optionally, in returning. Whilst at Port Arthur, a little light sprung forth in looking towards a return to Lauderdale, which increased so much on the way back, as to enable me to determine on staying there over the following day,

which was First-day, for the purpose of breaking the matter in relation to S. B. M. to her father. He acted with great propriety. He stated his sentiments, exactly coinciding with my own, with respect to the need there was for caution, especially as I was circumstanced. Yet with regard to his daughter, if I saw my way clear to broach the subject to her, he would leave me at liberty to do so ; she was of sufficient age and understanding, and had sufficient of right principle, to judge for herself. I therefore opened the subject to S. the same evening. With her characteristic discreetness, she heard me patiently, but said very little in reply. The following morning, I told her that I would be far from hastening her decision, so as to render it superficial or premature ; but that when her mind was made up, and she could give me an answer, as before the Lord, it would certainly be relieving to my mind. She frankly avowed, "that in looking towards the Lord, with a view towards accepting the tender of my affections, she had felt nothing but peace." From that moment we were entirely in one another's confidence. The return of dear S.'s affection I receive as a boon from the Lord, whom we both most ardently desire to reverence and serve in all that we do ; and my heart overflows with gratitude. During our meeting for worship, the subject that had thus occupied me had no undue place ; but my mind was exercised on behalf of those present, and I was enabled to cast off my burden by expression, in which I was favoured with heavenly help. Many sweet seasons of religious fellowship, under a lively sense of Divine goodness and mercy, we experienced together, during my visit, on this occasion, to the family. On First-day night, after having had some previous fear lest inordinate affection should have any place in my heart, I awoke towards morning, with a sweet sense of divine goodness on my mind, which so pervaded my whole soul as to swallow up every other feeling, and excite living aspirations of praise to the God of my life, who has so marvellously condescended to lead me in the way I should go ; and who, as I continue to cling to him, I believe will still guide me with his counsel, and afterwards, I humbly trust, for my dear

Redeemer's sake, receive me into glory. Praise be to his excellent Name for ever.

1 mo. 20. 1835.—Sydney Cove. I was favoured to enjoy a good deal of my dear S.'s company during the last fortnight we were in Van Diemens Land. Indeed the way has been wonderfully made for our association, without an effort on our own part. A more intimate acquaintance has tended to deepen our attachment, and consequently has rendered the trial of separation the more acute. But I have great comfort in believing that the Lord is her helper and keeper.

Thy much attached Friend,

GEORGE W. WALKER.

## CHAPTER XII.

SYDNEY, NEW SOUTH WALES, AND NORFOLK ISLAND.

JAMES BACKHOUSE and George Washington Walker sailed from Hobart Town, along with their friends Daniel and Charles Wheeler, on board the *Henry Freeling*, on the 12th of the 12th month 1834, and arrived at Sydney, on the 20th. Near the end of the voyage, off the coast of New South Wales, they were in imminent danger of running upon a rocky shore; they escaped by the alarm being given just before it was too late. "A few minutes, perhaps seconds, says G. W. Walker, and the *Henry Freeling* would have been a wreck; but the Omnipotent arm that has interposed many times for our deliverance, warded off the blow, and in mercy prolonged our lives, that they may be dedicated anew to his service."

They remained at Sydney nearly two months, lodging on board the *Henry Freeling*, and cultivating religious intercourse by social and public means, with various classes of the inhabitants.

12 mo. 30.—G. W. Walker writes: We had the pleasure of a visit from that good old man, Samuel Marsden, the oldest colonial Chaplain. He has fulfilled the duties of that station with exemplary faithfulness, through much opposition and great discouragement, for upwards of forty years. He is a man of great simplicity of manners, and fervent piety and zeal. He is called the father of the Church Missions in this part of the world, in consequence of the very active part he has taken in their establishment, especially those in New

Zealand. To this place he has made repeated voyages; and he has gone amongst the natives fearlessly, at times when it was considered a great exposure to personal risk; he has also had the satisfaction of witnessing the progress of this mission, which is, I suppose, the most successful that is conducted under the auspices of the Church of England.\*

1835. 1 mo. 5.—Breakfasted with Richard Hill, one of the colonial chaplains; a clear-headed man, calculated to take the lead in whatever he undertakes. Persons so endowed, who do not step beyond their proper limits, are not deserving the character which is affixed to them by superficial or envious observers, of loving to bear rule. They naturally rise to their proper level, which is above that of the throng. And there may be as much humility in their being willing to occupy such positions, and be subjected to the imputation of assumption, as in others, with fewer endowments, retaining those which are less commanding.

14th.—Paid a visit to the Sheriff, Thomas Macquoid, where there was a party of gaily dressed persons of the higher class. The style and fashionable character of the party was far from according with my inclinations. We know not, however, what end may be answered by submitting to such visits. The invitations, we have reason to believe, are extended to us in good will; and we have hitherto believed it to be our duty to accept them. The absurd custom of turning night into day may be ranked among the minor difficulties: it was nearly eight before we sat down to dinner. The only extenuation that can be made in favour of such a custom is, that persons whose business is in the town, can by this means return home to dine with their families. Six o'clock is the general dinner hour here, among the genteel class, as was the case in Hobart Town.

27th.—On Sixth-day our old acquaintance, Capt. Saunders, came on board to inquire after us; we were pleased to see him once more, after his having had a hairs-breadth escape in the Science, which was lost off Cape Horn. He has just

\* See Memoirs of the Life of Samuel Marsden, published by the Religious Tract Society.

arrived, after a favourable voyage from England, in the Elizabeth Taylorson, of which he is in command, and which is now lying in the harbour here.

By the kind arrangement of George Allen, a gentleman in the law, his barouche conveyed my three companions and myself, this afternoon, to his residence, which is two or three miles out of town, and delightfully situated on the shore of the bay to the west. Here we were associated with a large party of various religious denominations; and G. Allen, with his characteristic humour, had hoisted the union-jack as an indication of his friendly feeling towards all. Our party included many Independents, Wesleyans and others. John Hart, Captain of the Henry Porcher, recently arrived with convicts, was also there. I found we had been at school together, and he was able to tell me many particulars respecting my schoolfellows that were interesting to me. Before we parted, J. Backhouse proposed reading a portion of Scripture, as a religious service in which all could unite. This was readily acceded to, and the First Epistle to the Thessalonians was read. When concluded William Jarrett invited one or two in succession who sat near him to engage in vocal prayer, with which however they did not comply, he then himself gave expression in that line at considerable length. After some little interval of silence, J. Backhouse felt a liberty to express his sentiments on the passage that had been read, viz. "Pray without ceasing;" showing the importance of constantly cultivating the spirit of prayer, which need not be limited to time, place, or occupation, but might be maintained in the devout heart under every changing circumstance of life, so as literally to fulfil the injunction of the apostle, which it was impossible to do, if by the words, "pray without ceasing," vocal prayer had been intended. At the same time he intimated, that it was far from his intention to discourage any from giving vocal utterance to the sincere breathings of the soul, when the constraining influence of the Holy Spirit is felt. It was near midnight before George Allen's coachman set us down at the jetty, where the Henry Freeling's boat waited for us; yet we could not regret our visit being prolonged by so satisfactory a parting season. Our

host seemed much pleased, and kindly pressed us to spend some days with him on our return.

29th.—This day was the hottest we have experienced. The thermometer between one and two o'clock was at 104° F. in the shade ; and it is stated in the newspapers that during one period of the day, it stood at 110°. On going out of the house, the wind met the face as if from the mouth of an oven. About seven in the evening it suddenly changed, setting in with great violence from the southward, and raising immense clouds of sand and dust, which insinuated themselves into the houses, and covered every article of furniture, in spite of closely shut doors and windows. At the same time the thermometer fell nearly thirty degrees. It is wonderful how instantaneous the change is. The transition which I have described is, I am informed, invariably experienced after these excessively hot days.

One of the first objects which James Backhouse and George W. Walker desired to effect, was a visit to the penal settlement on Norfolk Island. This small green spot on the wide bosom of the ocean, nearly a thousand miles east of Sydney, is one of the loveliest of those many lovely isles with which the South Pacific is adorned. This is its character by nature ; but by the guilt and misery of man its name has become infamous, being associated with the blackest crimes, and almost every form of suffering and despair. It was chosen as the prison of re-transportation for hardened offenders among the convicts of New South Wales, for which purpose its remote position, and the uncertainty and danger of its landing-place, rendered it eligible. It continued to be devoted exclusively to this object till some years after the visit of our friends ; when it was abandoned by the government as a penal settlement ; the prisoners were removed, and the simple race of Pitcairn



Islanders, the descendants of the survivors of the crew of the *Bounty*, were brought thither in their place. The darkest days of Norfolk Island, in the severity of the penal discipline and the recklessness of the convicts, seem to have occurred a short time before the Friends visited it. One or two statements of evidence belonging to the year 1834, or thereabouts, will show the depth of misery and darkness into which our fellow men and fellow subjects had fallen. It was Macquarie Harbour over again, with an extra shade of darkness super-added.

Judge Burton, of the New South Wales bench, said, "It wrung his heart and drew tears from his eyes, when a Norfolk Island convict brought before him for sentence observed, 'Let a man be what he will when he comes here, he will soon be as bad as the rest; a man's heart is taken from him, and there is given him the heart of a beast.'"

Dr. Ullathorne, Roman Catholic priest at Sydney, in his evidence before the Transportation Committee, mentioned, as a proof of uncommon depravity, the perverted style of language which was in use at this Settlement. A prisoner he said, in conversing with him respecting another individual, called him, a good man; "I suspected," he continues, "that he did not mean what he said; and on asking an explanation, he apologized and said, it was the habitual language of the place, that a bad man was called a good man, and a man who was ready to perform his duty was generally called a bad man. There was quite a vocabulary of terms of that kind, which seemed to have been invented to adapt themselves to the complete subversion of the human heart." The craving desire for any event, not excepting death itself,

which should be the means of their deliverance from the Island, was even greater than in the convicts of Macquarie Harbour. The same witness was sent from Sydney to perform the last offices of his church, to a number of the Roman Catholic portion of the men who were under sentence of death for a mutiny, and to convey to eleven of the condemned, the tidings of their reprieve. He thus describes his interview with the objects of his two-fold mission: "On my arrival at Norfolk Island, I immediately proceeded, although it was late at night, to the gaol, the Commandant having intimated to me that only five days could be allowed for preparation; and he furnished me with a list of the thirteen who were to die, the rest having been reprieved. Upon entering I witnessed a scene such as I never witnessed in my life before. They were not aware that any of them were reprieved. I said a few words to induce them to resignation, and then stated the names of those who were to die; and it is a remarkable fact, that as I mentioned the names of those men who were to die, they one after the other dropped on their knees, and thanked God that they were to be delivered from that horrible place; whilst the others remained standing mute. It was the most horrible scene I ever witnessed." Lastly Sir Francis Forbes mentions the case of several of the men cutting the heads of their fellow-prisoners with a hoe while at work, with a certainty of being detected, and an equal certainty of being executed, stating they knew they should be hanged, but it was better than being where they were.\*

The means of access to Norfolk Island readily

\* Report from the Committee of the House of Commons, on Transportation, 1838, p. 16—22.

presented themselves. Daniel Wheeler's course from Sydney, which was directed towards the numerous groups of islands in the Pacific which he was about to visit, led him almost in a direct line past it; and James Backhouse and George W. Walker obtained leave of the Governor, Sir Richard Bourke, for the *Henry Freeling* to anchor off the Settlement and set them on shore, depending for their return on the government ships which made periodical voyages to and from Sydney.

The *Henry Freeling* left Sydney on the 13th of the Second month, and had a tedious passage of nineteen days to Norfolk Island. The two parties of missionaries, whose tracks over the wide surface of the globe, had for a while, to their mutual comfort, run together, were here obliged to separate. Daniel and Charles Wheeler pursued their course to Tahiti, in the little vessel which under the divine pilotage had carried them through many storms and perils; and James Backhouse and George W. Walker landed at the Penal Settlement. The approach to the Island is through a small opening in a reef which fronts it to the south, and over which the sea breaks with almost ceaseless fury. The other parts of the coast are precipitous.

The difficulty, says George W. Walker, is much increased by having to make an abrupt turn after passing through the opening. By the time the second surf overtook us, pouring in upon our backs, we were close abreast of the reef, and in aiming to make a timely turn, the man with the steer oar, in avoiding Scylla ran upon Charybdis, the sea as it rolled onward leaving the nose of the boat fixed in the edge of the reef, where for some moments I could not but feel that we were poised as between life and death. Happily, by pushing with the oars, helped by the swell of the ocean, we slid off

into deep water. In a few minutes we once more set foot on firm ground, feeling that our deliverance was of the Lord, who is "mightier than the noise of many waters."

The Commandant, Major Anderson, gave us a hearty welcome. We became his guests; and his valuable wife vied with her husband in rendering us the kindest attention. She is a native of Newcastle. Major Anderson himself is a Scotchman, and the youngest and least in stature, of twelve brothers, though he is six feet two inches high. He entered the 78th Highland regiment, when fifteen years of age, and has seen a great deal of active warfare, during his long military career, having been twenty-five times personally engaged in general action. Though such a life must be very unfavourable for the development of the milder virtues, some of these shine rather conspicuously in him; indeed he appears to possess as large a share of the milk of human kindness, and of the social domestic character, as falls to the lot of most men; and these traits are evidently the result, not merely of a naturally good disposition, but of Christian principle.

3 mo. 5.—The coast of Norfolk Island is abrupt and craggy; the interior, a continued series of steep hills and narrow winding valleys, fertilized by rills of excellent fresh water. The whole island is covered with a rich reddish loam. The wood is, principally of low growth, nearly all evergreen, and so matted and intertwined with climbing plants as to be almost impervious to the sun. On the hills, the Norfolk Island Pines raise their towering heads from the dense under-wood beneath, like so many spires. Some of them attain to 180 feet in height.

12th.—The Commandant, in pursuance of the instructions he has received from head-quarters, and evidently in accordance with his own desires for the religious instruction of the people under his charge, grants us the liberty of access to the prisoners whenever we may think it expedient to collect them.

17th.—The prisoners are not allowed to mend their own shoes, because the Government does not choose to risk the tools required for such a purpose in the hands of men of their description. Such indeed is the caution of the Government in

this respect, that they are not allowed knives and forks to take their victuals with, but are restricted to a spoon. This regulation has only been adopted since the discovery of a plot, about twelve months ago, for capturing the Island, by the destruction of all the free persons on the Settlement.

19th.—We met a working party at the Mill, which at this season is for the most part off, for want of water. A number of men are kept constantly turning hand-mills of steel, which grind the Indian corn necessary for the consumption of the Settlement. This is one of the most laborious kinds of occupation; the men engaged in it generally strip to the skin. I observe that many work in this manner in the open fields, as they are under the scorching rays of an almost vertical sun; and their skin becomes of a hue approaching to that of negroes. It is only some of the prisoners who can endure this exposure.

From the Mill we proceeded to Longridge, where we assembled a large body of agricultural labourers; and in extending such religious counsel as appeared required, I felt sensible of heavenly help in a more than common degree.

20th.—There is a man in the hospital who professes to derive much consolation from trusting in the merits of his Redeemer. He comes from Madely Wood, and says he remembers John and Mary Fletcher, whom he has often seen. He was apprenticed to a shoemaker, but had been much indulged by his parents, and work was irksome to him. He used frequently to absent himself from his master's service for short periods, and idle away his time, whenever he could do it with impunity. As idleness is generally the precursor of other vices, he soon became a prey to such, and on one occasion, when sent by his master to receive an account of about £30, he absconded with the money, being instigated to do so by his mistress's brother, who was such another as himself. He was prosecuted by his employer and sent to New South Wales, from whence he was sent to Norfolk Island for being found at large before the expiration of his sentence. In the immediate prospect of death he appears to be aroused to a sense of his awful situation. But there must

necessarily be a degree of doubt connected with the professions of a man under such circumstances, whose faith has not had the opportunity of proving itself by works, in time of health. I remember a piece of information Samuel Marsden imparted to us in regard to death-bed repentances, which struck me as very awful. It was, that amidst a considerable number of prisoners whose cases came under his observation, and who, in the prospect of death, appeared to be really penitent, but who did not eventually suffer death, he did not know of one solitary instance in which the subsequent life of the individual proved his sincerity; every one relapsed into evil.

24th.—We walked some miles into the bush, where we had religious interviews with four gangs in succession. On occasions of this kind, we usually read a portion of Scripture; and during the pause which succeeds, we generally have an impression of duty to communicate more or less of religious counsel. A fallen tree, or a wheelbarrow, serves the speakers for a pulpit. The men are always very attentive, and apparently, thankful for the interest shown in their spiritual welfare; this is evinced by expression, and still more, by a great readiness to afford us every little attention in their power. How few and hardened are the hearts of those who are insensible to kindness!

28th.—We breakfasted at Longridge with the family of Archibald Macleod, and had a religious season after breakfast, A. M. and his son John afterwards conducted us to a distant part of the Island, in the rear of Mount Pitt, where I was shown some beautiful specimens of the palm, or cabbage-tree, as it is called here. The central part of the base of leaves is fit to be eaten, either raw or boiled. In taste it is not unlike a hazel-nut when not very ripe. The coast on the north west side of the Island is composed of basaltic cliffs of columnar structure; and here as well as in other parts, is in general inaccessible. We saw the ruins of some huts which had belonged to the original Norfolk Island settlers, most of whom, on abandoning the Island at the instance of the government, in order that it might be converted into a penal settlement, removed to Van Diemens Land. The Island is probably indebted to them for the abundance of

wild fruits that are to be met with, particularly the lemon and guava, the fruits of which are to be obtained almost all the year round. A few years ago, orange-trees are said to have been numerous, but to have been destroyed that the prisoners might be debarred the luxury. The order extended also to the destruction of the guava and lemon trees, but the extermination of these was a work too great to be effected, and the project was happily abandoned. To these fruits the prisoners have frequent access, and they are a great means of excluding scurvy from the settlement, which is hardly known here. I do not know that a community of an equal number of men in any part of the world could be produced, evincing more general indications of health than the prisoners on Norfolk Island.

4 mo. 15.—Had a meeting with a congregation of voluntary worshippers or hearers, as on former occasions. A man addressed himself to me after we separated; being excited, according to his statement, to a consideration of his sinful state, since our recent visit, and especially having derived much comfort from some remarks that had been made in the meeting which had just taken place, by which he felt encouraged to persevere in his applications to the Throne of Grace. He bewailed in an affecting manner his proneness to evil, having been, as he says, one of the vilest on the Island, and foremost in every thing bad. I encouraged him to persevere; and it was a comfort to remark those appearances of humility and contrition that are the usual accompaniments of an honest exercise of soul before the Lord.

21st.—We had a religious interview with between two and three hundred on the farm at Longridge. Two men remained to converse with me on their state of mind. One of them was a Roman Catholic, but he now disclaims their doctrines, especially one he long believed in, that the priest had power to absolve from sins. He now feels the burden of sin heavy on his mind, and under the conviction that he will have to answer for them at the day of Divine Justice, is earnest to have the load removed. Like others who have not had many advantages of education, divine instruction is often

sealed upon his mind in dreams, some alarming, and some of an encouraging and consolatory nature. Through infinite-goodness our communications appear to have been helpful to him; both of the men are very grateful. I cautioned them against leaning on us, or on any other human beings.

22nd.—We had some further converse with the man mentioned before. His stony heart has become a heart of flesh. With much simplicity he told us, that formerly, he could undergo the most severe punishment without shedding a tear; nay, he could not have wept though he had desired to do so. Now, while thinking of his past sins, and of the mercy of Him who died for him, and who has followed him to this remote corner of the earth, his tears flowed like a fountain. He feels his own weakness, which is a hopeful symptom, as it drives him to the Fountain of strength, to seek grace to enable him to bear up against the temptations that beset him. He has been greatly carried away by a violent and irascible temper, which has even lead him to commit murder. He still finds this one of his greatest besetments, and says, that, at times, when he has resolved that he will stand more on the watch, and especially that he will keep the door of his lips, immediately temptation comes, as if the snare had been laid to prove him in the very weakest part, and unless he walk off, or turn his back on it, he would be altogether carried away by it.

29th.—We met about fifty prisoners deputed by the Protestant portion, to present us with an address on the occasion of our departure. We would gladly have excused ourselves, but found we could not do so without seeming to slight their intended kindness. On arriving at the Chapel, one of their number, an Overseer, stood forward and read the following address.

“Norfolk Island, 29th April, 1835.

“Gentlemen,

“We, the prisoners of the crown, embracing the tenets of the Protestant faith, cannot, from pure motives of unfeigned gratitude, allow you to quit this Island, without thus publicly expressing our sentiments, for your unwearied



zeal and attention to our best interests, since you came amongst us, viz. the salvation of our immortal souls.

"Permit us to implore, that you would convey to Major Anderson our Commandant, the deep sense we entertain of his great anxiety since he assumed the command, for our well-being, here and hereafter.

"That a kind Providence may conduct you both in safety, through the trackless deep, to the haven where you would wish to be, is

"Gentlemen,

"The ardent wish of

"This Congregation."

"To Messrs. Backhouse and Walker,  
Members of the Society of Friends."

We expressed the comfort it afforded us, to find that they were not insensible to the importance of the subjects we had set before them; and reminding them, that it was God who had put it into our hearts to come and see them, in the love of the Gospel, and that therefore to Him the praise ought to be ascribed, we bade them farewell in the Lord.

The Isabella is expected to sail this afternoon. The weather is fine and promising: indeed the climate of this island has been very congenial to my feelings. The thermometer has ranged from about 74° to 80°. In the depth of winter it seldom or never falls below 65°, and in summer it is equally rare for it to exceed the pleasant temperature of 80°.

The return voyage to Sydney was not more speedy or less wearisome than the voyage out had been; stormy seas producing sickness and discomfort, and adverse winds disappointing the hopes of the voyagers when they were within a short distance of land. We transcribe two records from the journal written during the voyage.

5 mo. 8.—We have ten prisoners on board, whose penal sentences to Norfolk Island have expired. One of these presented us a few days ago with the following lines, which exhibit, I believe, the universal feelings with regard to banishment to the Island.

“Gentle bark thou’lt soon restore me  
To Australia’s shores again ;  
Happy omens fast break o’er me,  
In a soft and pleasing train.  
My heart I feel enraptured stronger  
Than e’er I felt before I fell ;  
The restless couch I know no longer ;  
Isle of Mis’ry—Fare thee well !

“Joy and comfort smile around me :  
How reversed ’twas whence I came ;  
There restraint, compulsion bound me,  
Pierced with anguish, care and shame :  
Now towards that shore I hasten,  
Where love, peace and plenty dwell :  
Me no more thy soil shall chasten ;  
Isle of Mis’ry—Fare thee well !

“Friends who have so long bewail’d me,  
Kind, will me again receive ;  
Tho’ my fetter’d spirits failed me,  
Now unshackled they’ll retrieve.  
Faster yet thy shore recedeth ;  
Swift the clouds of woe dispel ;  
My heart no more for freedom bleedeth ;  
Isle of Mis’ry—Fare thee well.”

12th.—In the fore part of this day there was a fine steady breeze ; but about three o’clock a dense mass of clouds began to rise from the south, and in one short hour, from a clear blue sky, the whole hemisphere became overspread as with a black curtain, portending, as it approached, a fearful storm. The blast soon followed, bringing with it torrents of rain. The lightning extended in sheets of crimson, from side to side of the horizon, while a stream of white, forked

lightning, occasionally darting through the brilliant mass, rendered it doubly awful and resplendent. Each flash was accompanied by peals of thunder, which at last became so loud that the man at the wheel started. The storm though awfully portentous, lasted however but a few hours, and at ten o'clock, when I retired to my berth, the heavens were again beautifully serene, the moon shone brightly, and there was not sufficient wind to fill the sails, or keep the vessel steady.

The *Isabella* landed her passengers at Sydney on the 20th, and the two Friends having work before them likely to occupy them for several weeks, hired a lodging in the town.

6 mo. 1.—Soon after our return from Norfolk Island, we found that our valued friend John Leach had been some weeks resident in this colony, having been obliged to seek a more genial climate. The effect of sojourn in a warmer region has been decidedly beneficial, and he is now anticipating the early arrival of his wife. He is at the house of George Allen, in whose family he is nursed with much assiduity and christian sympathy. We walked out to see him to-day, and had a good deal of conversation about Norfolk Island. Such a field of labour would be strikingly adapted to his qualifications and gifts, if way were to open. But the present state of his health precludes all thought of active labour in the line of ministry.

9th.—We started at an early hour for Cook's River, the residence of Joshua Thorp, once a member of the Society of Friends. It is distant about seven miles from Sydney. The country reminded us of many parts of Van Diemens Land, only now and then a plant or shrub peculiar to a warmer climate, reminded us that a wide space of sea and land intervened between us and that interesting island. The estuary of Botany Bay, rendered famous as the first landing place of Captain Cook and Sir Joseph Banks, extends several miles into the interior. Cook's River is an inconsiderable stream, except for a few miles from the head of the bay. While taking a

walk along its banks, in company with Joshua Thorp and some of his children, we fell in with a party of Aborigines, consisting of three men and two women. Several of them spoke English with tolerable fluency. One man in particular one would hardly have known from his accent to have been of any other nation than our own. He told us he had been instructed at W. P. Crook's school for some time, until he was discharged for his rough manners, which did not comport with the discipline of an English school. A canoe was near, made fast to the shore. It was composed of a single sheet of bark rendered pliable by heat, drawn together at the ends, and firmly bound, a few transverse sticks being introduced to prevent the sides from collapsing. It is capable of holding two persons, who must however remain very stationary, as the edge is nearly level with the water. We saw one of the men spear fish from it. The spear, eight or nine feet long, has four sharp sticks, about two feet long, bound on the end, the points forming a square of two or three inches. The man was on his knees in the boat, which he impelled with two short paddles. Retaining one paddle in his left hand, with which occasionally, he dexterously changed the position of the canoe, without producing a ripple on the surface, he grasped the spear in his right hand, keeping the point immersed a little in the water, and glancing his piercing eye along the bottom till he detected his prey, when the stroke was generally successful. Twice, out of three darts I saw him make, he brought up a fish.

12th.—During a conference with Gabriel Bennett at our lodgings this evening, he informed me that he had first been brought under serious impressions at Cork, by associating with Friends of that place, and reading their writings. He was then a member and officer of an Orange Club. On one occasion, after his mind had been brought under some conviction, he was required at one of their meetings to officiate as chaplain, it being usual with them to open the business with a form of prayer. His heart smote him as soon as he took the book into his hands, and it was not without much trembling that he got through; but he determined that he

never would undertake such a service again. The next day he resigned his membership in the Orange Lodge, and from that time attended the meetings of Friends. His heart seems overflowing with humble gratitude to God for having condescended to visit him with a sense of his love in Christ Jesus, which he says he has been made more sensible of in our little retired meetings here, than at any former period. He rejoices in being weaned from dependence on human teaching. If the rightly anointed ministers of Christ have anything to communicate, their ministrations, he says, are generally blessed to him; but if they have not, the Lord himself is his teacher, and he teacheth to profit.

16th.—Julia Leach has arrived. J. Backhouse having mentioned the circumstances under which her husband is placed, to the Colonial Secretary, Alexander McLeay, he has interested himself in the subject, thinking that so valuable a life should if possible be prolonged, and that his labours would be highly useful among the prisoners on Norfolk Island.

17th.—We were not a little pleased to receive a note informing us of the appointment of J. Leach to Norfolk Island, and that a passage had been ordered for him in the "Governor Phillip" which is on the eve of sailing. This was most welcome news to J. Leach; an arrangement in which he gratefully recognises a special Providence. His affairs had just arrived at a crisis, and there seemed no other alternative but that of dependence on his friends. George Allen had invited him to return to his house, and bring his wife with him; but J. L. had declined, observing, that he did not see the way clear.

18th.—Attended our week-day meeting in course, which was to me a refreshing, heavenly season. Well might an apostle exclaim, "Thanks be unto God for his unspeakable gift." I could enter into the spirit of these words, in a degree of heartfelt experience of the inestimable value of the grace that is dispensed to us through Christ Jesus our Lord, and which, as we bow under its holy influence, is "able to build us up and to give us an inheritance among all those who are sanctified."

19th.—This day was entirely devoted to the service of J. Leach, his strength not being equal to making the needful arrangements for the voyage. His wife also having suffered much during the voyage from Hobart Town, is unequal to much exertion. It is pleasant to remark how the hearts of many strangers are opened towards him. When I requested Ambrose Foss the chemist to make out his bill for medicines, which would have amounted to some pounds, he generously made J. Leach a present of them. Dr. Smith, the medical man who has attended him for some months with much feeling and assiduity, has acted in like manner. When I called on him with his afflicted patient, the doctor gave him some excellent counsel with regard to his manner of preaching, cautioning him against using undue vociferation, by which there is every reason to suppose he has increased his malady. Dr. Smith reminded him, that the influences of the Holy Spirit, though melting and persuasive in their effects on the mind, are, notwithstanding, gentle, comparable to the still small voice, and that communications in the line of ministry delivered under this influence, so far from being rendered more impressive by impassioned utterance, are decidedly weakened thereby. J. L. is more disposed to act in accordance with such suggestions, even were his physical energies different, than was once the case.

During their travels in Tasmania, James Backhouse and George W. Walker had enjoyed a large share of health. The latter, especially, though less robust than his companion, had seldom known an interruption to his duties from indisposition. But in passing over the Botany Bay Swamps at an unfavourable time, he contracted a low fever.

7 mo. 11.—He writes; For some days past I have been visited with indisposition, which my companion thinks is a slight attack of miasmatic fever. It is most prevalent during the night, inducing extreme wakefulness, and occasionally, violent excitement of the whole nervous system, accompanied

with an indescribable feeling of horror or distress of mind, without any apparent cause.

Under the same date he relates the following rare example of justice in dealing with the Aborigines.

In the Sydney Herald, of the 6th instant it is mentioned, that J. Batman, with the assistance of three Sydney Blacks whom we saw at his house, has purchased from a native tribe, in the vicinity of Port Phillip, a tract of land of about 500,000 acres. The payment consisted in part of 100 blankets, tomahawks, knives, flour, &c. and it was agreed, that a certain quantity of food, clothing, and arms were to be paid each year, to the amount of about £200 sterling. This novel example of equitable arrangement with the aboriginal possessors of the soil, will be hailed with satisfaction by every friend of humanity.

8 mo. 12.—We are making arrangements for a journey into the interior. Perhaps this journey, with the divine blessing, may conduce to the re-establishment of our health. J. Backhouse has been indisposed; and since the feverish symptoms left me, I have had much nervous irritability to contend with; and it is only the last two or three nights, for a month past, that I have had a regular night's rest.

Gabriel Bennett has just called; this reminds me of a circumstance that occurred a week or two ago. Gabriel is principal shopman to a shoemaker in the town, who is in a large way of business. When behind the counter the other day, an officer came in to make some purchase, in the course of which, he swore and made profane use of the name of the Redeemer. Gabriel, shocked and pained at the expression, almost involuntarily held up his hand, and mildly and solemnly said: "Oh, don't use that name lightly; it is all thou wilt have to trust to in a day that is coming." The officer felt the justice of the reproof, and observed; "Well I know I should not eurse." Some days afterwards Gabriel had occasion to call on the same officer on his master's account. The officer referred to the circumstance which had occurred in the shop, and remarked; "I have thought a good deal of your reproof,

not merely on account of its propriety, but also as evincing a degree of moral courage not common with persons in your station of life, towards those whom they may esteem their superiors. I would encourage you to go on in the faithful discharge of your duty ; I am sure you will meet with a reward. I hope never to forget your admonition."

14th.—We had the company of Lancelot E. Threlkeld to breakfast, with whom we had much interchange of sentiment on the mission to the Aborigines, in which he is engaged, and in which his heart seems deeply interested. In his Australian Grammar, Translations of Scripture, &c. he has given proof that his labours have not been in vain.

15th.—By a letter from Julia Leach, it appears that they reached Norfolk Island on the 3rd of 7th month, after a rather stormy passage. She writes under much discouragement, and says, "My poor husband gets thinner and worse ; I feel my greatest trial is coming. Pray for me, my friends, that this afflictive dispensation may be abundantly sanctified, and that I may be able to do for him all he will so much require."

23rd. First-day.—Fifteen persons were present at our morning meeting, and nearly the like number in the latter part of the day. In the morning I was followed by J. Backhouse in testimony. Amelia Brown gave utterance in the evening to a few simple remarks, on which J. B. enlarged in an instructive manner. I fear I did not come away quite clear. Though the exercises of our minds may be very similar, so as to appear like repetition of what has gone before, yet it may be sometimes required by our unerring Teacher, that out of the mouths of two or three witnesses every word should be established.

26th.—Took a long walk. The day was remarkably hot for the season, which is equivalent to the Second month in England. The thermometer, which was 60° in my lodging room in the morning, rose to 84° in the shade.



## CHAPTER XIII.

### EXCURSION TO WELLINGTON VALLEY, NEW SOUTH WALES ; ATTENDANCE OF THE TASMANIA YEARLY MEETING.

Having made the needful arrangements, James Backhouse and George W. Walker undertook an excursion into the interior as far as Wellington Valley. This place is situated upwards of 200 miles west-north-west of Sydney, and was then the seat of a mission for the instruction of the natives. The road thither lay through one of the most settled districts of the Colony ; and in going and returning, many occasions presented themselves for gospel service. Under date of 9 mo. 2, G. W. Walker says :

We take but little with us, and find our wardrobes and travelling apparatus carry most easily in the form of a small parcel with a leathern strap to hold by. In this country travellers are frequently stripped of their property by bush-rangers, so we take very little money, but draw small cheques on our friends in Sydney ; this is a common mode with persons travelling in the interior. At 4 o'clock P. M. we embarked in the steam-packet which plies daily between Sydney and Paramatta, twenty two miles distant by water.

3rd.—Paramatta contains between 3000 and 4000 inhabitants. The mansion occupied by the Governor is on a rising ground overlooking the town. We called upon him in company with Samuel Marsden. He was preparing to mount his horse, to proceed some ten or twelve miles to Tarburn Creek, where the Government have it in contemplation to

erect a lunatic asylum. After a short conversation we proposed to retire, but the Governor expressed a wish that we should accompany him. When D. Wheeler and J. Backhouse visited him in the early part of the year, they presented him with a Description of the Retreat, &c. by which he was aware that to J. B. at least, the object was one of peculiar interest. A carriage was therefore provided for us, the Governor and his aide-de-camp preceding us on horseback. The proposed site appeared in most respects very eligible. Having completed the survey we returned to Paramatta, where we joined the Governor's family to dinner.

5th.—Rose at five, having appointed a meeting with between two and three hundred prisoners, comprising several ironed gangs who work in the neighbourhood. They had just finished breakfast. They have but two meals in the day. We had a satisfactory season of religious labour with these poor men, among whom there seemed some entrance for religious counsel. We could not but believe that the offer of Divine mercy is still extended to many, if not all of these wanderers; and the longsuffering and goodness of God, who continues to follow the rebellious by the reproofs of his Spirit, dispensed through the mediation of Christ, was largely set forth.

We left Paramatta about eight, accompanied by a native Black, named Johnny, who carried our parcels for us, and acted as guide to the house of Charles Marsden. The country through which we passed bore striking marks of long drought, not a vestige of verdure was to be seen in situations where, at this season of the year, the grass is usually abundant. There has been no rain that deserves mentioning for nearly ten months. All the rivulets and "creeks," as the smaller rivers are usually designated, are dried up. In some situations the cattle have to go many miles for water, and they are universally "lean and ill-favoured," apparently on the brink of starvation for want of fodder. The stock of artificial grasses is not abundant here as in Great Britain; the generality of the English grasses are incapable of sustaining the long droughts of this country.

We arrived in the afternoon at the residence of Charles Marsden, son of Samuel Marsden, who holds one of the finest farms perhaps in the Colony. The soil is rich, and watered by the South Creek, which here forms a chain of ponds, or lagoons, that are never dry. Encamped on the margin of these inexhaustible reservoirs, was a group of the Aborigines, to which Johnny belongs. He married a half-caste girl, who had been educated at a Government School for half-caste and aboriginal children. As the girls arrived at maturity the Government offered a piece of land to such of them as should marry their countrymen. Unhappily, not to say unjustly, the land thus appropriated was a piece of the worst that could have been selected. The result was inevitable. After struggling for some time, and with greater perseverance and success than could have reasonably been anticipated, the Blacks were obliged to revert to their former mode of life. Some however raised crops of wheat. One man in particular became possessed of a stack of wheat of which he hoped to make a good return. But wheat happened that year to be abundant, a price was hardly to be obtained, and the Commissariat officer who was to have purchased it, forgot his promise to do so. The poor Black was grievously disappointed; and to crown his troubles he fell ill. He sent for a gentleman of known humanity, to consult him how he should secure his property to his family; and this gentleman told me that he was never witness to a more judicious partition by a dying man. He remarked however, as contrary to his notions of propriety, that the man did not propose leaving anything to his wife. His answer was that he did not think she deserved anything; for as soon as he became ill she left him to help himself as he could, and had taken up with another man.

Soon after leaving Paramatta the ascent of the Blue Mountains begins. Several gangs of convicts were at work upon the high road which leads over this formidable range of hills into the interior.

9th.—The prisoners lodge in small caravans, capable of containing sixteen at a time, which are moved from one place

to another upon small wooden wheels. Here they are locked in, at six in the evening, after having partaken of their principal meal: there is just room for them to lie down side by side. From hence they are not liberated until sunrise, when they are turned out to breakfast. This close confinement often proves prejudicial to the health of the men. We came up to the station where Lieutenant Campbell, the Commanding Officer of the Gangs in this neighbourhood, resides. He walked with us to where the men were forming a new line of road. We had an interview with them which was very satisfactory, exciting gratitude to our gracious Helper, who only can prepare the hearts of the hearers, or give mouth and wisdom to the speakers.

After many miles of ascent we came to Blackheath, which is on the highest summit of the Blue Mountains that the road crosses. The cold which had gradually increased as we ascended, here became excessive. But the house, which is kept by Andrew Gardner, a Scotchman, is well furnished with good beds and plenty of warm bedding, and we were made as comfortable as we could have reasonably anticipated in these inhospitable regions, where there is not another inhabitant nearer than six miles. It is supposed to be at the altitude of from 4000 to 5000 feet above the level of the sea. Only last First-day we were informed the windows of the house were literally blocked up with snow! But a few days previous, we were breathing an atmosphere of 84° Fahrenheit, in the shade.

10th.—Six or seven miles beyond Blackheath is a remarkable pass or saddle, forming a natural causeway, leading from one mountain to another. It is called the Victoria Pass. A road-party is at work there, the causeway having been widened by art, and battlements erected on either side to give firmness and durability to the road. On both sides is an immense ravine, the sides of which, next the pass, are rocky and nearly perpendicular, and from the summit there is a fine opening, exhibiting to the southward, a vast hollow beneath, of dense forest, terminated by high mountains. The formation of the road, which after crossing Mount

Victoria, descends gradually into the vale of Clwydd, is a work of great magnitude, and probably would not have been attempted for centuries to come in a country having only the population of New South Wales, had it not been for the aid of convict labour. It connects the fertile districts of Bathurst, Wellington, and others that are extremely productive, with those on the eastern side of the Mountains, and consequently augments the wealth and resources of the Colony to a degree not easily calculated.

We had an interview with the road-party. We have not often met with prisoners who seemed less disposed to receive religious counsel; but the labour bestowed had at least this good effect, that it seemed for the time to have chained down the evil that had but too seldom been brought into subjection, and we parted much better friends than we met, and under feelings, I have no doubt, of mutual good-will. The effect of the peaceable Gospel of Christ remains the same, and its tendency will ever be, to bring down the high and lofty and ferocious nature in man, and in proportion, to exalt the lowly, meek, loving and peaceable disposition, which is not of man, but which is brought forth in man, as he is made subject to the government of Christ.

12th.—Before descending to the plains of Bathurst, we had an extensive view of the country, which bears some resemblance to an English landscape. It is almost destitute of trees and shrubs, and produces abundance of Kangaroo grass. A number of thriving establishments are scattered over the plains; and under certain aspects, bounded by hills, and studded with farms on the lower grounds, it reminds one of Cleveland in Yorkshire.

At Bathhurst G. W. Walker was laid by for a short time with a severe cold: he accepted the pressing invitation of John E. Keane, the Episcopal clergyman of the place, to lodge in his house. To the intercourse which was occasioned by this circumstance we owe, perhaps, the admirable portrait

of a pastor, which G. W. W. has left us, in the description he has given of his host.

15th.—The parsonage may be regarded as a general rendezvous, where every settler in the neighbourhood is sure of meeting with a welcome. The frankness and cheerfulness of J. E. Keane's manners, and the kindness of his disposition, render him peculiarly an object of esteem with the youthful part of his acquaintance; and these qualities combined with a certain natural facetiousness, cause rebuke, or plain counsel, to be well received from him, in instances where, had it been given by one of more grave or austere manners, it would have proved repulsive. His heart is so evidently interested in the religious welfare of the people he is placed over, that no one can doubt the sincerity of his intentions. His zeal is beyond that of most who hold similar situations. On the First-day of the week, besides his morning service in the public place of worship, he meets four other congregations, viz: at the Hospital, the Jail, the Female Penitentiary, and with the Military, and the prisoners working in the service of the Government. One day in the week is set apart for visiting the establishments of settlers, who, from the remoteness of their situation or other causes, do not send their assigned servants to the place of public worship. In these visits the formulary of the Episcopal Church is generally dispensed with, and a chapter or two in the Bible substituted, making way for familiar exposition or exhortation, as duty may prescribe. J. E. Keane preaches extemporaneously; believing it his duty to trust to Divine direction and help in these exercises.

In the course of this day J. E. Keane officiated at the interment of a poor prisoner, who had given decided evidence of genuine repentance, and faith in a crucified Redeemer, through which he was enabled to regard his approaching change with a hope beaming with immortality. The pious minister exclaimed several times during the day, that he felt he had lost a brother.

On the 16th the Friends went forward to the house

of John Glasson, at Newton, twenty-six miles, where, in J. G.'s absence, they were entertained by his wife, and his partner, George Hawk.

17th.—George Hawk kindly rose at a very early hour and prepared us breakfast, and then conducted us about seven miles through the untracked bush, till we regained the main track to Wellington. The company of this young man afforded us comfort, and our hearts were warmed towards one another in the love of the Gospel, as we talked by the way, of the things which belong to salvation. Our road lay through an undulating and thinly wooded country. Nine miles beyond Summer Hill, when beginning to be faint for want of water, we came very opportunely upon a small pool, the residue of what had once been a stream, which enabled us to prepare some tea and make our dinner. The day had by this time become excessively hot, and it was thirteen miles before we arrived at the banks of the Molong. Never before had I suffered so much for want of water: I think I could not have walked much further let the consequences have been what they might. A pannakin of tea however restored me, and enabled me to walk the remaining six miles, to Samuel Marsden's stock-station, at Molong. It was an hour and a half after sunset ere we reached the overseer's house. He was from home, but his people were attentive, and we were comfortably accommodated for the night. My companion had three or four of the assigned servants in, and after reading to them, addressed them; but I was so disposed to faint that I was obliged to sit on the door step. We had walked to-day, as nearly as we could calculate, thirty-eight miles.

18th.—I rose much recruited by the night's repose, and we resumed our journey. We had not proceeded many miles before we fell in with a shepherd sitting upon a log a short distance from the road side, whom we presented with a tract. Sitting down on the same log, we pointed him to the grace of God which brings salvation, and which hath appeared unto all men, being made known in the hearts of all. This poor unlettered prisoner observed, that he had been many years in the

Colony, but had never yet met with any to direct his attention to the grace of God in his own heart; but that he hoped to be more attentive to it in future, for he felt what was said to be true, as it corresponded with his own experience. The man's heart seemed to be touched with the power of Truth, and he parted from us under sensible emotion.

We did not reach James Smith's hut, at Newry, till several hours after sunset, and when a good deal fatigued, having come about thirty-three miles. Eight miles lower down the Bell River is the settlement of Wellington Valley; but the distance was too great to be attempted that night. The overseer and an assigned servant were very civil, and gave us the best their circumstances afforded. The bed being fitted for one person only, its dimensions were eked out, I afterwards discovered, with an old blanket, which had been the covering of an aboriginal youth. After trying in vain to sleep amid filth and vermin, with my coat placed under my head for a pillow, I was fain to betake myself to the chimney-nook, where I sat until an advanced hour of the morning, when, the fuel being exhausted, the united effects of faintness, cold and fatigue, obliged me to resume a recumbent posture; and a couple of hours sleep once more partially restored me to vigour.

They found the Missionary Settlement occupying the centre of a beautiful valley, bounded by low wooded hills. John C. S. Handt, and the wife of his fellow-missionary, William Watson (who was absent) received them with great kindness. These missionaries had under their care a very small number of the native population, and had been able to effect very little in reclaiming them from their barbarous mode of life. They gave a shocking representation of their degraded state, which our travellers were able to confirm by their own observation. These poor heathens were addicted to every sort of vice and



abomination. The women were much less numerous than the men, and while some of the latter had three or four wives, many were unable to obtain a partner. Diseases both native and European "beat them out like a flail," and with the very small number of their children, and other causes of decay, were rapidly obliterating them from the face of the country. Like other tribes which live by hunting, it seemed impossible to overcome their wandering inclination. Sometimes a party of the youth would present themselves at the mission house to be instructed in reading and good manners; they would eat voraciously of the provisions set before them, smoke as much tobacco as they could get, and receive a little instruction. In a few weeks this mode of life became too monotonous and wearisome to be borne by them, and with one accord they would take French leave of their instructors, and walk off into the bush, perhaps never to return. If ennui did not drive them away, something would occur which operated as a signal for their departure. While the friends were at the Settlement, one of the boys took offence at being refused a new tobacco pipe, though he had had one only a few days before; and he and his comrades all immediately decamped. Previous to their visit there had been a larger number in attendance; but a man belonging to the same tribe died, and the majority, according to their custom, took to the bush, in order to dissipate the gloom produced by the occurrence. They manifest extreme impatience on any mention of death, or of any subject that reminds them of it; "plainly demonstrating" as G. W. Walker observes, "that the natural man," whether in his barbarous, or more civilized state, is from his

"carnal mind, at enmity with God." The missionaries could not point out a single instance in which the gospel had been received by the Aborigines under their care. In natural affection they were lamentably deficient, forsaking their sick and infirm, and neglecting their young children, and not unfrequently destroying their new-born offspring. Of this dreadful practice G. W. Walker relates one instance out of many.

A black girl, who had been about twelve months in the service of William and Ann Watson, and of whom they had entertained hopes that light was beginning to dawn in her benighted mind, grievously disappointed them by going off into the bush. She became the inmate of a stock-keeper's hut, where, in course of time, she gave birth to an infant. The fact becoming known, and one of the missionaries suspecting what had been the fate of the infant, questioned her as to what she had done with it. She acknowledged she had destroyed it. He expostulated with her on the iniquity of the act, and particularly, in her who had been taught better; but she affected to make light of the matter and turned it off with a laugh. Addressing himself to another woman who stood by, with the hope that she would condemn the act, she treated the affair in the same indifferent manner, adding, "It was not a pretty baby, and therefore she killed it."

There is however, G. W. W. adds, a prejudice amongst the Aborigines against half-caste children; and he considers that this feeling may have its origin in the known immorality that has given them birth. Doubtless much of the difficulty which their Christian instructors had to encounter in their efforts to reclaim the native tribes, was due to the evil example and influence of the degraded white population with

which the natives came into contact, especially that of the prisoner stock-keepers.

23rd.—Rain commenced in the early part of the day, and fell copiously till near sunset. It will be the means of averting a great deal of distress. It has been difficult to transfer provisions and other goods from Sydney to these parts, for want of sustenance necessary to support the bullocks drawing the drays over the mountains. We saw many of these lying dead by the road-side in the course of our journey. The charge of carriage is now twenty shillings per cwt. from Sydney to Bathurst, and twenty-five more from Bathurst to Wellington Valley; this is about fivepence for every pound weight, though the whole distance is not 250 miles.

The two Friends quitted Wellington Valley on the 29th, and retraced their steps that day as far as Molong.

During the last few miles it became wet, and the road consequently heavy, so that by the time we arrived at Molong we were greatly fatigued, and on getting into the house, I suffered a good deal from cramp in my limbs, until artificial heat restored me to ease. I have not often been made more sensible of the watchful care and superintendence of our Almighty Helper, than when laid upon my bed, and relieved from the almost intolerable pain. Yet I could not but regard what had occurred as a gentle though well deserved rebuke, for attempting more than our physical strength was quite equal to; but had we not reached Molong, a night in the wet bush might have been attended with serious consequences.

30th.—We started about one o'clock for a beautiful valley that lies off from the direct road. Being shut in by the surrounding hills so as to form a kind of natural amphitheatre, it has been designated Kangaroo Bay. There is a fine farm here. The overseer and his wife gave us a hearty welcome, remarking that they had heard of us, and had been expressing

to one another their apprehension, that from their situation, out of the direct line of road, we should not pay them a visit. We had an open time of religious service here with the numerous servants.

12 mo. 1.—We left at an early hour, and were directed on our road for several miles by two lively black youths, who are clothed and fed by the persons with whom we had lodged the previous night, in return for attention bestowed on the cattle, in which these lads can make themselves very useful. When we were within six or seven miles of Glasson's, my dear companion having sprained one of his legs, began to find walking so painful that he was almost unable to proceed. Just at this juncture a man named William Thom, who lived close to the place to which we were going, came up on horseback, leading another horse saddled and bridled, which he offered to J. B. and which proved a most opportune relief.

2nd.—We had the company of Richard Keyes on this day's journey to Bathurst, which was but twenty-six miles. He kindly shared with me in the use of his horse, while J. B. took on W. Thom's, his leg continuing to need rest. We arrived at the hospitable dwelling of our friends John and Mary Keane about eight in the evening.

Mental distress, even with the servants of the Lord, is often the result of nervous exhaustion from fatigue or other causes. This was the probable cause of the seasons of temporary depression sometimes endured by G. W. Walker, and one of which is recorded in the following memorandum.

In the course of my journey to-day, as on many former occasions, my mind was sensible of the Lord's presence, comforting and contriving my heart; but last night, after retiring to rest, I lay for several hours awake, painfully discouraged in the prospect of the future, which I could hardly forbear dwelling upon. I tried to look to the Lord, and to cast my care upon him, but my faith was low, I seemed beset with

buffetings and temptations, from within and from without; wanting in many qualifications for usefulness, though called to labour for the good of my fellow-creatures; and fearing, that instead of exalting the cause of Truth, I was but bringing it into disrepute. After much conflict with these feelings, my soul at last derived some comfort from the consideration, that it is "through much tribulation" we must "enter the kingdom of God." And though this has abounded, yea from the days of my youth, afflictions known only to God and my own soul have often been my portion; yet if the Lord will be pleased for my dear Redeemer's sake, to grant me the least place in his Kingdom, surely I shall not have occasion to say they have been too many. Thus my tossed mind experienced a little relief, and after giving free vent to my feelings, under renewed hope and confidence in a faithful Creator, I fell asleep.

The Friends remained at Bathurst until the 9th, visiting the colonists and the public Institutions, and assisting in the formation of a Bible and a Temperance Association. They also held two meetings for worship at the school-house, the latter of which "was spent chiefly in silent waiting before the Lord."

9th.—We left Bathurst in company with John Street of Woodlands, a Magistrate, who lives about seven miles off, on the road to O'Connell Plains.

10th.—The evening was spent in conversation with J. and M. Street, on religious subjects, in which they take a great interest. Especially they were interested in our explanations of the principles and discipline of our religious society, evincing a more than common aptness in apprehending their spirituality, simplicity and admirable adaptation to promote the temporal as well as eternal happiness of mankind. J. Street did not hesitate to acknowledge it as his conviction, that they would ultimately prevail in the world, if not supersede all

others, from their strict accordance with the Scriptures, and their adaptation to common sense. Nor was his intelligent wife at all less interested, or less full in the expression of her approval. We meet with a great many who will almost acknowledge as much, and who, under the momentary influence of conviction, confess to the truth as it is in Jesus; but few indeed are willing to take up the cross, or to make a covenant with the Lord by sacrifice. The cross still remains to be the great stumbling block in the way of a hearty reception of the truth in the love of it. It is so with the unregenerate world; it is so with many professing Christians; and it is so with many who are called Friends: I know it to have been so with myself.

11th. First-day.—Notice had been given this day week of our wish to meet the people of O'Connell Plains. Our host and his partner accompanied us to the meeting. We had reason to be thankful for Divine help; the gospel message being proclaimed in a degree, I trust, of right authority, and making its way to the hearts of some of the people, particularly those with whom we had been for some days associated. They had never been at a Friends' meeting before, which is the case with a great many of those who constitute our assemblies at such meetings, but they viewed our proceedings, and the order of the Meeting as so simple (so spiritual was M. S.'s expression), that in connection with the doctrines promulgated, the order, as well as blessed power of the Truth, was I trust, exalted.

13th.—We proceeded on foot with Henry Hughes, to Cox's River, where we were welcomed by Josiah Betts. The distance was not more than twenty miles, but the road being very rough and hilly and the day hot, we all felt a good deal fatigued. At several places at which we called, we were regaled with milk, which is most abundant now that the pastures have been refreshed with rain. At one humble cottage the mistress apologized that she could not offer us a glass of grog! It is asserted that there is hardly a single house or hut belonging to the lower description of settlers

from the Nepean River to Bathurst, where grog may not be obtained "upon the sly."

Henry Hughes had two young pointers with him, which attacked a number of snakes among the brushwood contiguous to the road. In the compass of little more than a mile they destroyed four, the largest of which was five and a half feet by measurement. The dogs showed considerable dexterity in dealing with these venomous reptiles. One rivetted the attention of the snake by his vociferous barking, keeping at a short but secure distance, while the other seized the reptile by the back, gave it a sudden and violent shake, so as to give it no chance of taking hold of him with its fangs, and then threw it down, taking his turn to bark and afford his watchful companion the opportunity of acting the same part as he had done. In this way they worried the snake alternately, until some of us coming up with sticks, despatched it. These reptiles are so fatal in their bite, that I always feel as if I rendered the public a service in destroying one.

At the Twenty-mile Hollow, where there is a miserable hovel adjoining a public house which we had declined entering some weeks before, from the wretched appearance of the place, a poor woman, a few days ago, hanged herself. She was a drunkard, and the husband who is believed to be one of those who sold grog on the sly, is now in custody on the charge of having been accessory to his wife's death by assisting her to put the rope round her neck! Such are some of the fruits of spirit drinking and spirit selling! What a wonderful delusion mankind have been under, in supposing that the use of ardent spirits, which uniformly entails misery in one shape or other, should be necessary to health and comfort. Many, there can be no doubt, are willingly deceived, their appetites being enlisted against their judgment, which cannot but be partially enlightened in the present day; but they shut their eyes against further light, and thus pave the way for their own destruction.

16th.—Penrith. A parcel of tracts and some letters awaited our arrival, in which the decease of our valued and long

afflicted friend John Leach is mentioned. The news had just arrived from Norfolk Island, but no particulars are communicated, further than that he peacefully departed on the 17th of last month.

The Post Office is also the Police Office, and the Bench being then engaged in trying some prisoners, we were formally introduced to some of the Magistrates by Captain England, with whom we had become acquainted on a former occasion. Sir John Jamieson showed us much civility, and invited us to take up our abode at Regentville, his elegant mansion. We returned to the Inn to lodge. Jacob Josephson, a Jew professing Christianity, the father-in-law of the landlord, and to whom the house belongs, called upon us, and signified his wish that we would consider ourselves free guests at his cost while in his son's house. We stated the manner in which our current expenses were defrayed, and that his liberality was not absolutely needed; but his remark was, that he was a Christian, and his heart was interested in the spread of the Gospel; that his circumstances however, were not such as to qualify him to travel about and labour for the good of others, but as this was the work to which we were called, it afforded him pleasure to be able to contribute to our necessities. We accordingly became his guests, and much attention we received both from himself and the other members of the family.

19th.—At nine o'clock we repaired to Regentville to breakfast. The house is furnished in a style much on a par, I should suppose, with the most opulent of our English gentry or nobility. The vineyard behind the house occupies fifteen acres, and contains according to the statement of the owner, between 30 and 40,000 vines, including upwards of 200 varieties. The vine is becoming an object of serious attention with many of the most prosperous colonists, in the hope of ultimately being able to manufacture wines that may prove profitable for export.

21st.—Proceeded to Windsor, a township containing about 1400 inhabitants, and very pleasantly situated on the banks of the Hawkesbury, twelve miles from Penrith. There are



several small townships on the Hawkesbury, rendering this a very populous part of the Colony. The bulk of the population are native born whites.

26th.—Walked to Wilberforce, where we had a meeting with seventy or eighty of the inhabitants. Few of the houses are furnished with glass in the windows, a large wooden shutter being generally used as a substitute. The people appear to occupy but a low grade in civilization. The native-born youths are generally characterized by similarity of external features; they are in person tall and slender, though inheriting a very fair portion of muscular strength. They are generally fair in complexion, with light flaxen hair, which assumes a brown tint as they advance to maturity, but seldom becomes dark; the eyes are blue, or grey, and the teeth inferior in regularity and whiteness to those of Europeans, which may partly be occasioned by the excessive use of animal food. This may also account for their rapid decay. Want of cleanliness, I fear, has also something to do with it. In regard to mental endowments, especially among those employed in agriculture, there is the greatest falling off. A great number are unable to read, and from their limited intercourse, except with persons who are, or who have been prisoners, and who must be supposed to be of inferior morals, and of consequently degraded intellect, the tone both of morals and general intelligence is greatly inferior to those of our British youth.

30th.—Arrived in safety at Sydney. On the way my heart was frequently contrited in the retrospect of our recent journey, under the persuasion that the Lord has condescended to be with us, to bless, aid and preserve us, for Christ's sake, through whom alone we receive every blessing. To Him, the Great Head of the Church in all ages and dispensations, be the praise, who is God over all blessed for ever. Amen!

11 mo. 1. First-day.—We met in the new Meeting-House. From twenty to thirty persons were present on each occasion, including those who regularly assemble with us for worship. In the evening the Colonial Secretary, Alexander

M'Leay, with his eldest son and daughter attended. Both were silent meetings, except a few words expressed by Thomas Brown. The portion of the second chapter of Isaiah was much before my mind during both seasons, especially the concluding words; "Cease ye from man whose breath is in his nostrils for wherein is he to be accounted of?" and though I had not at all contemplated such a thing as both meetings being held in silence throughout, such occurrences being rare with us when strangers are present, yet I could not but look back on the testimony the Lord had enabled us to bear to the excellence of waiting upon him in silence, to know his will when to speak and when to forbear, with heartfelt thankfulness; believing that in this way, though humiliating to flesh and blood to appear as fools in the eyes of our fellow creatures, the Lord has sealed instruction both upon our own minds and those of others.

2nd.—We called to see Julia Leach who has just arrived from Norfolk Island. John Leach's last moments were spent almost in silence, his weakness being such as to render speaking a great effort. His mind was preserved peaceful to the end, trusting in the mercy of God in Christ Jesus our Lord, which proved as an anchor to his soul in the hour of extremity.

As the time drew near for holding the Yearly Meeting at Hobart Town, James Backhouse and G. W. Walker felt their minds turned toward the attendance of that meeting, and the renewal of Christian intercourse with some in Tasmania, to whom they had in times past ministered in the gospel. They sailed from Sydney in the Eleventh month. At the outset of the voyage they had another escape from those perils by the sea by which they had been so often endangered; the vessel narrowly missing being thrown upon the rocks of Port Jackson.

During their absence from Hobart Town, which had extended to nearly twelve months, more than one

of the little company with whom they had been accustomed to meet in religious fellowship, had turned aside, wanting faith to endure in the way of the cross. Two or three fresh names had been added to the roll of members, and several had begun to take a part in the ministry of the gospel. George W. Walker has a short notice of the first meeting they attended.

11 mo. 22. First-day. We assembled for worship in the school-room. Fourteen were present in the morning and rather more in the afternoon. Much close counsel and warning was conveyed.

Two or three other short passages from the Journal during this visit may be here transcribed.

23rd.—In the afternoon I crossed the Derwent and proceeded on foot to Lauderdale, intending to spend a few days with Robert Mather's family. I had the pleasure of finding S. B. Mather and her brothers, who were at home, in good health.

24th.—William Butters passed the night with us on the way to Port Arthur. He gives a pleasing account of the state of that Settlement. Several cases of awakening have occurred among the adults since our last visit there, and among the boys at Point Puer, many are anxiously enquiring, "What must we do to be saved?" And some have realized a measure of that joy and peace which is the result of practical faith in the dear Son of God as the propitiation for sin.

27th.—In the evening we had the company of Robert Mather, whose affairs have detained him in town for some days. The school of affliction has been abundantly blessed to this family, and has been made productive of a peace and joy far beyond that resulting from the increase of corn and wine.

The Yearly Meeting, unlike that of the year

before, was a season of considerable depression and heaviness. In concluding his notes of the various sittings, G. W. W. says, "We have often had to feel that when the Lord withdraws the consolations of his presence, poverty and humiliation are our portion; yet we would be far from regarding this as a token that his merciful regard is withdrawn, but rather as a new stimulus to look more perseveringly and singly unto Him, through Christ our Holy Redeemer and Advocate."

After this Yearly Meeting, J. Backhouse and G. W. Walker took a journey in the eastern district on horseback, visiting again their friends at Kelve-don, Launceston and several other places, and returning to Hobart Town; where they hired a larger room, for a meeting-place for the persons professing with them. They sailed again for Sydney on the 11th of the 1st month 1836, and arrived there in safety, on the 21st.

## CHAPTER XIV.

NEW SOUTH WALES. MORETON BAY, AND THE HUNTER  
RIVER DISTRICT.

SOON after their return to Sydney, J Backhouse and G. W. Walker commenced a course of visits to the more populous districts of the Colony, lying beyond the limits of the capital, and of the central region of the interior, which they had already traversed.

Their first excursion was a voyage to the Penal Settlement of Moreton Bay at Brisbane, the focus of the present colony of Queensland, and which lies about 500 miles to the north of Sydney.

General Bourke, the Governor of New South Wales, and Alex. M'Leay, the Colonial Secretary, showed great kindness to the two Friends, and encouraged them in various ways in the prosecution of their missionary labours.

George Washington Walker writes :

3 mo. 22.—Last evening we received an official communication, purporting that a passage and rations had been ordered us, on board the Government Schooner, *Isabella*, with information that the Captain had instructions to land us at Port Macquarie on our return from Moreton Bay, agreeably to our request, wind and weather permitting. Port Macquarie is a place about 200 miles north of Sydney, where the Government has a penal settlement for educated convicts, or *Specials* ; and where some settlers are also located.

25th.—[On board the *Isabella*.] I accompanied J. Backhouse in a visit to the Prisoners, who are closely confined

below. They present a very miserable spectacle. The mere heat and closeness of the place are quite sufficient to render them ill, independent of the motion; and the smell is so offensive to persons coming out of the open air, that it was with some difficulty we could support it, though we were enabled both to read to them, and subsequently to express what was required of us.

Lightning was very vivid after sunset, especially in the South and South East; a line of light fleecy clouds skirted the horizon; and being illuminated with hardly any intermission, by the coruscations of light behind them, they presented the appearance of curling smoke, merging at intervals into a pale lambent flame, which darted from one point of the horizon to another in rapid succession. The effect was very fine. Lightning is a frequent phenomenon in New South Wales, much more so than in Van Diemens Land, or any other part of the world I have visited.

26th.—We had another religious interview with the prisoners, whose situation is indeed deplorable; forty-one human beings are here linked together by a long chain passed over that which each wears from ankle to ankle, and they are confined to a space in the hold, measuring eighteen feet one way and sixteen the other, in a nearly tropical climate, at the hottest season of the year, without anything to recline upon beyond the bare boards; with no water or other convenience for washing; and from the manner in which they are linked together, with very little room to change their position. Their emaciated, pallid countenances, bear sufficient evidence to their sufferings. Such a state of things must have a very debasing effect on the mind, as well as an injurious effect on the body; and the former injury will probably be the more permanent of the two.

Proceeding up Moreton Bay, they were put on shore on the 29th, and were courteously welcomed by the Commandant of the Settlement, Captain Foster Fyans. The number of prisoners was about 400, of whom eighty were women.

29th.—Went into the yard where the chain gang, consisting of twenty-five men, were at work on the tread-wheel. These are so employed because the power is wanted, not because it is a part of their sentence; therefore they are not so hard worked as if they had subjected themselves to this species of discipline as an extra punishment. In that case they work from sunrise to sunset, with a rest of three hours in the middle of the day, in the hot weather, and two hours during the cooler months. There is also a relief of four men, sixteen being constantly on the wheel, which, of course, affords each man an interval of periodical rest, throughout the day, of one-fifth of the whole time, or of one quarter of an hour's rest after every hour of labour. The exertion requisite to keep this up is excessive. I am told the steps of the wheel are sometimes literally wet with the perspiration that drops from the partially naked men; for they generally strip to the waist. It necessarily bears hardest upon those who have been least accustomed to the labour, particularly the men who are the heaviest in person. The Constable who was superintending, told me that the wheel performed 160 revolutions before each man's turn of rest came, which multiplied by 24, the number of steps in the wheel, gives 3840 times each man must lift his feet in continued succession. Any one who has tried the effect of ascending a hundred steps at a time, may form some idea of the excessive exertion this kind of labour involves, though, doubtless, something must be abated on account of the weight with which the men rest with their arms or hands on the cross rail.

31st.—We dined to-day with Stephen Owen, the commissariat officer of the Settlement, who is a son of the late John Owen, Secretary of the Bible Society, and treads in the steps of his worthy parent, as a man of piety.

After thoroughly inspecting the Settlement and its dependencies, and having frequent religious service with the various classes of its population, they left Brisbane town on the 11th of the 4th mo. The

vessel however being unable, in consequence of adverse weather, to clear the bar at the entrance of the harbour, they were detained for nearly a week at Amity Point. During this compulsory sojourn they made several interesting observations in Natural History, and some in relation to the Aboriginal tribes.

11th.—On our way to the *Isabella* we observed immense shoals of a small fish, called here, Mullet, which were crowding into the bay, darkening the waters by the ripple they produced when pursued by sharks, porpoises, &c. The vast numbers of Mullet that were to be seen jumping nearly upright out of the water, as they tried to escape the devouring jaws of their pursuers, had a very diverting effect, not being closely connected in our minds with the cause, and suggested to one of our party the humorous idea of a fish-corrobberry. Among the numerous sea-fowl which we observed winging their way either solitarily, or in flocks, or fishing by wading on the soft mud flats, was the Pelican. We saw a flock of these noble birds standing in a row on the edge of a sand-bank, to the number of probably eighty or a hundred.

12th.—Our object in coming over to Moreton Island was for the Pilot and boat's crew to drag for fish. After the tide had receded, leaving considerable pools or lakes, the men dragged in these places and obtained abundance of Mullet. Among them were several Toad-fish, a spotted flabby fish, short and thick in proportion to its length, which might be four to six inches, and exceedingly poisonous in its properties. Taking one of these fish into my hand to examine it, it gradually, but quickly inflated itself with air, till it became hard like a bladder distended, and nearly round. A sort of explosion of air then took place through the gills, and the fish resumed its original dimensions. This singular process it several times repeated. The southern end of Moreton Island, where we landed, is sandy and low; extensive sand-flats run out from the shore on the side next the main



ocean. The sands were covered in many places with an immense number of small crabs, about the size of a walnut, with their claws extended as in crawling. As we approached they seemed conscious of danger, filing off with wonderful order, forming as it were so many distinct batalions, till the intruders passed by. I suppose that many acres were covered with them, and in many places they moved in such dense bodies that more could not have occupied the same space without mounting upon one another's backs. Where the sand was soft, they sometimes worked their way into it by a side-wise or circular movement, though in advancing they do not make the side-wise movement of the English crabs. The motion of these singular little animals in such amazing quantities on the sand, occasioned a sound much like the fall of a heavy shower of hail.

A party of Aborigines were on Moreton Island at the time we were there; and a man called Doggery came over with us in the boat, in order to join his wife and children, who he said were among them. This man went into the bush and gathered some pale, spotted berries, about the size of currants, which he brought to me, giving me to understand by his gestures that they were good to be eaten. I tasted them and found them very palatable, having a sweetish flavour. It is a low bush on which they grow, whose leaves are very small, and have a delightfully aromatic smell when rubbed between the hands. My companion informed me that the botanical name is *Myrtus tenuifolia*. It is very abundant both on Moreton and Amity Islands, and is about the best tasted indigenous fruit I have met with in either colony.

13th.—On our return to the huts, a number of men and boys began to corrobberry. Their dances bore a strong resemblance to those of Van Diemens Land, except that they made use of branches of trees, which they held over their heads and flourished about, to give additional effect to their movements, and that their steps were regulated by the striking of two boomerings against each other, to which they danced or rather stamped with their feet, keeping exact time.

The Blacks of Moreton Bay make nets of very respectable character for enclosing many fish at a time. Like other tribes in New South Wales, in hunting and fighting, they use spears which are often formed of one single rod ; but in some parts, the spears are made of long reeds, tipped with sharp pointed pieces of hard wood. They project their spears by means of a throwing stick, about two feet long, with a hook at the end. This hook they apply to the end of the spear, which is rested on the throwing stick and laid backward. In projecting the spear, the throwing stick is retained in the hand by means of a widened portion at the end opposite to the hook. When the spear is thrown at a man, he will generally avoid it by a slight inclination of his body, or if it fall low, by lifting a leg, without moving from the spot. They also use clubs, and the weapon called the Boomerang ; the last is about two feet long and made of a flattish curved piece of heavy wood. This they throw into the air, in the direction of the object at which it is aimed, and which it reaches having a rapidly rotating motion of a very destructive character. If it miss the object, or be diverted in its course by a shield, it will pass off to a great distance and return sometimes even to the feet of the thrower. Occasionally it is thrown so as to spin along the ground, striking it at intervals till it reaches the line of the head of the person at whom it is projected, and on whom it would inflict a fatal injury if not warded off by the shield, which is here of an oval form, and made of wood.

While at Amity Point, the Friends had a painful opportunity of witnessing the dexterity of the Aborigines in using and evading these weapons,

in a fight that occurred among them; but while thus engaged, and encouraged by the bystanders, by the women as much as the men, a shoal of Mullet, made their appearance, and drew off the abettors: when these were gone the rage of the combatants declined; and they ceased to fight and went also after the fish.

At Amity Point the Aborigines had a little village of huts made of bark, in form something like the tent of a wagon, but scarcely larger than was necessary for sleeping in. The same company took up a temporary abode in various places, as fish, berries, roots or seeds were in season for food in these localities.

On the 17th the *Isabella* crossed the bar and resumed her voyage; but as the weather did not permit of her entering Port Macquarie, the Friends were obliged to defer a visit to that settlement till a future time. Their provisions failing before they could reach Sydney, the Captain made for Newcastle, the port of the Hunter River, to the south of Port Macquarie. The wind blew a gale, and on standing in for the harbour, from whence a pilot is taken on board to conduct vessels up the channel which is narrow and intricate, a signal was made from the shore, that the tide had begun to ebb, and that the vessel could not get in that day. The *Isabella* therefore beat off; but on referring to the tables, it was found that the tide would yet flow for several hours, and as the risk was great in taking to the open sea, and they thought a mistake might have occurred, they bore up again for the harbour. They fired a second gun and signalled, that the vessel belonged to the Government. This was

answered by a flag being hoisted at the signal staff to show that they might enter, and quickly afterwards by a second, indicating that the pilot had left the shore to board the vessel.

The storm continuing, James Backhouse and George W. Walker were detained for about a week in the neighbourhood of Newcastle, which was then only a small village, owing its name to a coal-pit close by, from which the Colony was supplied. They employed a part of the time in visiting Lancelot E. Threlkeld, at a missionary establishment, a few miles to the south of the village. This institution seems to have been more promising of success than the mission at Wellington Valley, owing partly to L. E. Threlkeld's superior knowledge of the native language.

On the 2nd of the 5th month they pursued their voyage in the *Ceres*, to Sydney, where they remained several weeks.

The letter from which the following extract is taken was addressed by G. W. W. to Rachel Priestman, daughter of Margaret Bragg.

Sydney, 5 mo. 6, 1836.

We have just returned from a voyage to Moreton Bay, our furthest northern limit. We are both in the enjoyment of a fair portion of health, and on the whole, are able to endure fatigue as well perhaps, as at any period since we parted from our homes and their comforts. Our hearts are often filled with gratitude to our Almighty Deliverer and Helper, our never failing Friend, for these and many other undeserved blessings. What, indeed, can we render unto the Lord for all his benefits?

We received a call this morning from a Missionary. Persons are too often educated for the Ministry, or for Missionaries, with

merely general desires to benefit their fellow-creatures, but without letting their exercises mature, so as to assume a specific direction ; or, placing themselves under the direction of communities of men who practically disregard individual intimations of duty, they are turned aside from the course that would otherwise have been marked out for them by the great Head of the Church ; and the result is often either total failure or diminished usefulness, and still more frequently interminable cares and perplexities. Besides, in judging of the fitness of an appointment and of its accordance with the Divine Will, how liable is the mind to be biassed by considerations of a secondary nature, when a man has no other probable means of subsistence, and has a wife and children to maintain. How happy are we as a religious body, in being exempt from such trammels, in having taken the example of the Apostles and early believers as our model, and the voice of the true Shepherd and Bishop of souls as our guide.

G. W. WALKER.

5 mo. 15. First-day.—My companion had acceptable service in both meetings. In the latter he rose with the words addressed to the good king Hezekiah by the Prophet Isaiah, "Set thy house in order for thou shalt die and not live ;" from which he was led to comment on the great uncertainty of life, and the necessity there is for maintaining the watch. It was a memorable season to my mind, a more than common sense of that love being experienced which casteth out fear.

6 mo. 12. First-day.—About one hundred persons attended our meeting by invitation in the forenoon. It was a hard exercising meeting, and the spring of Gospel ministry did not flow freely ; there were about thirty present in the afternoon, but the meeting was held altogether in silence. It is to be feared that the attention of the people is most exclusively directed to the instrumentality of man, and that there is very little apprehension of the real nature of that worship which is acceptable unto the Father, and must be performed in spirit and in truth. After a day of more than commonly painful

exercise, my mind was much comforted in a time of silent retirement in the evening, so that I was enabled in some measure to rejoice in the midst of tribulation, and to remember with encouragement that the "trying of our faith worketh patience," the sincere desire being raised that patience might have its "perfect work."

J. Backhouse and G. W. Walker proceeded by steamer to Newcastle on the 14th of the Sixth Month, and the next day to Morpeth, the port of the embryo town of Maitland. After spending a few days at Maitland, the Friends ascended on foot the fertile valley of the Hunter, which they found sprinkled with the homesteads of thriving settlers. They visited many of these, and were daily engaged in the public or private labour of the Gospel, including, on several occasions, preaching to Chain-gangs.

6 mo. 18.—Maitland. We visited the Ironed Gang Stockade, which consists of four moveable huts on wheels, calculated to lodge twenty men each. They are  $7\frac{1}{4}$  feet wide, 14 feet long, and rather more than 6 feet high, which allows of barely  $1\frac{1}{2}$  foot space for each prisoner, as they lie side by side on shelves; they are necessarily very crowded, as they can hardly avoid actually touching one another. Most of the moveable huts or cages we have previously inspected have been about 9 feet in width. Confinement to these places during the hours the prisoners are not at work or at meals, must involve considerable suffering. Occasionally the huts are surrounded with a high paling, whence comes the term of Stockade. The rations are the same as at other places, 1 lb. of fresh meat and 1 lb. of wheaten flour made into bread for dinner, and  $\frac{1}{2}$  lb. of maize meal made into hasty pudding for breakfast and supper. No vegetables are allowed, but the men are generally healthy. One man cooks for the whole, and they depute a man from among themselves to superintend the distribution of the messes. The prisoner on whom this office devolved was chained to a post, lest he should take advantage of his

greater liberty. The whole of the prisoners in the stockade work in chains, which is a part of their sentence.

19th.—The attendance at the meeting was considerable, perhaps the largest assemblage of people ever seen at Maitland. We were enabled to bear our testimony to the value of those doctrines in which we have most surely believed, and to urge upon our hearers the necessity of attention to the convictions of the Holy Spirit, which lighteth every man that cometh into the world.

21st.—Harper's Hill. John Bourke, though of the Roman Catholic persuasion, did not object to our having a religious interview with his family and servants, and we had them mustered accordingly, in his parlour. In the ability afforded we declared to them the way of life.

22nd.—The wife of our host prepared us an early breakfast, and with the benediction of her husband, whose heart was opened towards us, we left these hospitable strangers, and repaired to the stockade. Here we had the soldiers assembled and addressed them on the most important subjects. They heard us seriously and attentively; but too generally, this class of men present a less hopeful appearance, if possible, than the prisoners. This stockade is under good management. The caravans or moveable boxes form, along with the huts, &c. of the military, a square, enclosing a neat grass-plot, intersected with walks. Lamps are placed at regular intervals, as an additional precaution against the escape of the prisoners, which indeed is a very rare occurrence from stockades, owing to the very close restraint under which they are placed. Were I a prisoner and had my choice between a Stockade and a Penal Settlement, I should decidedly prefer the latter, save that sentences to the latter generally involve a longer term of probation.

From hence, accompanied by Sergeant Evans, we walked five miles to the residence of George Wyndham, who is of a high family in England, and a magistrate in the Colony, and to whom we had a letter of introduction from the Colonial Secretary. We spent the remainder of the day with this interesting

family, and had a meeting with the assigned servants, &c. who are numerous, their master also being present. Our visit here seemed productive of much interest, mutually; our host acknowledging that he was not prepared to find the views of the Gospel, as entertained by Friends, so thoroughly scriptural as he then found them to be, nor were we quite prepared to expect that these views would have been so readily apprehended and cordially recognized by one occupying the position of our enlightened host. He has a thorough acquaintance with Scriptural truth, and is, I would trust, not far from the kingdom of God.

Leaving the Hunter the travellers struck off to the northward and arrived on the 25th at St. Helliers.

On the way we were overtaken by one of Colonel Dumaresq's shepherd's, Patrick Sloway, an Irishman. No convicts are sent direct from Ireland to Van Diemens Land, hence no Irish but those who are convicted in England find their way to that colony: this accounts for the great preponderance of Irish in New South Wales. We had some serious conversation with this shepherd, who now acted as our guide, it having become quite dark. Colonel Dumaresq has taken considerable pains in bringing out the wives and families of the deserving among his assigned servants, indeed of all who acquire the indulgence of a ticket-of-leave; this measure has a very ameliorating effect on all the parties concerned, and were it to be more generally adopted, would be productive of most beneficial results.

26th.—Between the intervals devoted to public worship we accompanied Adam S. Wightman, Colonel Dumaresq's superintendent, in a visit which he pays weekly to the cottages of the assigned servants, to see that order prevails throughout the establishment. Each married couple have a cottage to themselves, and in none, more than three or four single men are allowed to live together. The cottages are mostly built of logs, but they are tolerably compact, externally neat, and uniform, forming a row with open spaces between, and each



dwelling being surrounded with railing, enclosing half an acre of ground, which extends backwards from the house. The gardens are bounded by a creek that is never dry.

18th.—I omitted to remark, when speaking of the St. Hellier's Establishment, that spirits have been banished from the place, none being issued to the men under any circumstances; and the Superintendent informed us, that since this arrangement has been adopted, a very material change for the better has been observable. Now and then a man will become elated with wine, which is still issued in part payment of wages to free men. But when spirits were issued, drunkenness, we were informed, prevailed to a frightful degree. It is a great evil that the Government allows Settlers to issue wine or spirits to the labouring men, to the amount of one third of their wages; thus every one who chooses to indulge can draw as much as will enable him to get intoxicated. This liberty only extends to New South Wales. In Van Diemens Land, none who do not hold a license are allowed to pay their men in wine or spirits under a heavy penalty, and thereby drunkenness is certainly less actively promoted.

At St. Aubin's, we had a satisfactory religious interview with Captain Dumaresq's Establishment, in the barn; and though the weather was bitterly cold, the surrounding hills being covered with snow, and the plain with hoar frost, he and his wife attended. Opportunities for imparting religious instruction are always best in the morning, as the frame is then most free from fatigue, and the mind participates in the vigour of the body. But it is very rarely that we have the opportunity of assembling the servants of farming establishments until the labours of the day are over.

A few miles beyond St. Aubin's commences the Liverpool Range of mountains, the natural boundary of the district. From this spot J. B. and G. W. W. retraced their steps to the Hunter.

7 mo. 2.—(On the Wollombi, a tributary of the Hunter). For several days past I have been a good deal oppressed with

a cold, and this morning the frost was so intense, the pools being covered with ice, that we found it advisable to take a walk of three or four miles for the mere purpose of gaining warmth by exercise, before assembling the Bridge Party, the overseer of whom had agreed to keep them in their huts until we should visit them. On our return they were assembled in the hut, and we had a full and satisfactory season of labour with them.

4th.—We returned to George Wyndham's, and spent a very agreeable evening with him in free conversation on religious subjects.

6th.—Took the most direct route to Maitland. In recurring to our recent excursion up the Hunter, I have not taken much notice of the country. So nearly does it resemble many parts of Van Diemens Land, as well as some other parts of New South Wales, that, in many places, if a person conversant with them all was set down, he would feel puzzled for some time to know which Colony he was in, or in what particular district of either, unless he had a very accurate acquaintance with the botany of both. The land on the borders of the Hunter is generally of a very rich description, the soil a vegetable, black loam, which has in some places been densely clothed with timber and brushwood, but these have for the most part been removed by the indefatigable hand of industry.

On the 11th they went on board the *Ceres*, and were put on shore at Raymond's Terrace, midway between the Green Hills and Newcastle, wishing to call on an elderly man in assigned service there, who had been a member of the Society of Friends, and retained a strong attachment to their principles. G. W. W. says of him.

From the testimony of the overseer we learned that he had so established his character as to be treated as a confidential servant. We had a meeting with the assigned servants, at the conclusion of which he made a feeling allusion to the

solemnity of the occasion, and signified to his fellow-servants his deep conviction that a diligent attention to the subjects that had been inculcated would contribute to their present and everlasting happiness.

12th.—The wanderer from the fold above alluded to accompanied us some miles; and at parting we had a solemn season, as we extended some counsel, in a few words, under the renewed feeling of the love of our Heavenly Father, which would gather all into the garner of rest and peace.

J. B. and G. W. W. next proceeded to Port Stephens, and making a small circuit to the northward, returned on the 21st to Maitland; whence they passed down the river in a steamer to Newcastle. Here they spent several days in gospel labour and on the 30th, taking a steamer, which called for coals, they sailed northwards to Port Macquarie.

In the immediate neighbourhood of this place, which had once been exclusively a penal settlement, they found much to engage their attention; and they made from thence a short tour into the interior.

8 mo. 5.—Port Macquarie. The meeting was far from numerously attended; I do not think there were thirty persons present. Towards the conclusion John Cross, the Episcopal minister, testified his approval of what had been expressed, and said he regarded our visit to the Settlement as an answer to his prayers, that the Lord would be pleased to stir up the people to a more earnest consideration of their eternal interests.

7th.—The chief article of growth in these parts is Maize, for which the climate and soil are peculiarly adapted. The plains are bounded by hills in almost every direction, which draw down genial showers on the fertile soil. The Sugar Cane and Tobacco also thrive well.

On the 15th they re-embarked, and the wind being favourable, they arrived at Sydney the same evening.

8 mo. 21. First-day.—Elizabeth Parker and her son William came over this morning from the head of North Harbour, eleven miles, in an open boat, to attend meeting. J. Backhouse had a few words of lively comment to offer in the meeting, on the declaration of the Redeemer, “Blessed are they who hunger and thirst after righteousness for they shall be filled.”

27th.—Within the last few days a number of sudden deaths have occurred in Sydney, nearly all of which have been traceable to spirit drinking. During the week two young men have been received into the asylum, having become objects of public charity from the same cause.

9 mo. 1.—We assembled in the evening to hear the life of William Dewsbury read. What an animating illustration was he of the efficacy of our Christian principles. It is for want of the same disinterestedness and devotedness of heart that many of us do not shine as lights in the world, and that we do not participate in an equally striking degree in the unsearchable riches of Christ.

## CHAPTER XV.

NEW SOUTH WALES. ILLAWARRA, SHOAL HAVEN, PARAMATTA,  
SYDNEY, ETC.

THE only thickly settled portion of the Colony which the Friends had not yet explored was the district south of the capital, and after a few days sojourn in Sydney, they bent their steps in that direction. On the 13th of the Ninth Month they went by the coach to Liverpool, a town of some importance for New South Wales, containing at that time 500 inhabitants.

9 mo. 16.—We breakfasted with Thomas Moore and his wife, the oldest inhabitants in Liverpool, having been the first to locate themselves in what was then a wilderness. Thomas Moore is a magistrate and an active promoter by his influence and example, of the welfare of the community. After reading the Scriptures my companion had some appropriate counsel to offer, under the renewed feeling of gospel love, which was well received.

From Liverpool the next stage was to Campbell-Town, a village in the midst of beautiful English-like scenery, but composed of miserable houses. They found the town-jail a dreadful dungeon, such as it would be difficult to match in despotic and even barbarous countries.

17th.—The Lock-up or jail is underground, beneath the Police-office, or Court-house, and was originally designed for

a wine cellar. The descent is by stone steps, into an area which communicates with the open day by an aperture at the top. Between this area and the wards of the prison is a wall, under which there is access through arches to the doors of the prison, and which contributes sadly to the exclusion of the air. The cells consist of one large ward for all male prisoners not sentenced to solitary confinement, and five solitary cells. The former has only two small windows opening into the passage between it and the arched wall, consequently admitting little either of light or air. A lamp enabled us to explore this dungeon. There are four small air-holes on the opposite side or end of the apartment towards the road, but so small as to admit of very little air and less light. When many men are confined there, the stench issuing through the crevices of the roof, which forms the floor of the Police-office above, has been so intolerable, at times, when a Court has been sitting, that the Magistrates have been driven from the room. What then must have been the state of the poor creatures below! We have been informed that as many as sixty men have on an occasion of emergency been incarcerated here at once, and that some have fainted from the excessive heat and want of wholesome air: and had they not been taken into the open air for recovery, there is every reason to suppose they would have died from suffocation. It forcibly reminded me of the Black Hole at Calcutta, of which I have read a description, not supposing I should see any prison in the British dominions, used in the present day, bearing so close a resemblance. I measured the large ward; its dimensions were  $20\frac{1}{2}$  by  $12\frac{1}{2}$  feet and 8 feet in height.

18th. First-day.—After breakfasting at the inn, we called on C. B. by whose bedside we sat for an hour or more, endeavouring to stay our minds on the great Object of all true worship; this proved as an introduction to some religious counsel to the young man then stretched on the bed of sickness. The meeting in the Police Office took place at three, when about thirty persons attended, chiefly of the upper class of the inhabitants. A great many persons were

abroad, the day being fine, but the public-houses seemed to be the sources of attraction, the multitude being

“Too busy, or too gay to wait  
On the sad theme,—their everlasting state.”

The general indifference that is exhibited towards that which should be emphatically the “one thing needful,” is indeed truly mournful. It is to be feared too many verify the poet’s succeeding description of those who, neglecting the salvation of the soul.

Sport for a day, and perish in a night,  
The foam upon the waters not so light.”

Passing through Appin they came to the house of Eliza Broughton.

She is the widow of the late Commissary Broughton who left a large family, the greater number of whom fill influential stations in various parts of the Colony. We had previously become acquainted with E. B. and we met with a cordial reception.

From Appin their course lay by the coast, through Wollongong and the district of Illawarra, as far as Shoal Haven.

20th.—Archer Broughton, a fine young man, the eldest son of Eliza Broughton, accompanied us some miles, to put us upon a cross road which would lead us to Wollongong. He is of an inquiring mind, and we had some conversation with him as we walked by the way, which left an impression on our minds that we thought it would have been worth coming thus far to realize. I was reminded of the time when I first met with my friend J. Backhouse, at which remarkable period, I trust without undue confidence, I may say, to the praise of Divine Grace, I was favoured to receive the Truth in the love of it. Parting from our youthful friend under feelings of lively Christian interest, we pursued our journey through a sandy barren tract, yielding low shrubs interspersed with stunted

Gum and other forest trees. This continued for about eighteen or twenty miles, until we came upon a high mountain range of basaltic formation, capped with sandstone, which runs nearly parallel with the coast so uninterruptedly that a pass has not been found for a wheeled conveyance. The district of Illawarra comprises a belt of land between the mountains and the sea, remarkable for its fertility and the salubrity of its climate. Descending the mountain by a precipitous rocky track that winds through an exceedingly dense forest, we reached the coast, more wearied from the nature of the road than the length of the way, which was somewhat less than thirty miles. We were entertained with great hospitality by Charles Throsby Smith and his wife, who is a daughter of Eliza Broughton.

27th.—We had a native as a guide. Many parts of the road were very heavy and awkward to traverse, lying through dense forests, where, from the extreme richness of the soil, it was nearly knee deep in mud. On these occasions we had to take to the Bush where the nettles were very troublesome, striking against our hands and unless great care was observed, against our faces, producing blisters immediately. The leaves of the Tree-nettles, of which there are three species, sting very severely. Those of the largest, *Urtica gigas*, measure twelve inches in length and nearly as much in width, and the trunk of the full grown tree, is sometimes as much as twenty feet in circumference.

28th.—We reached the house of Alexander Berry, at Colomgatta, a little after dark, and though we had no other introduction than the mention of our names, we met with a hearty welcome.

10 mo. 2. First day.—A large proportion of the people from the other side of the Shoal Haven River, assembled with those at Colomgatta and places adjacent, under the verandah of A. Berry's house, with whom we had a full opportunity of religious labour. My companion was largely engaged both in testimony and prayer, and the people by their reverent deportment afforded evidence of being seriously impressed.



From Shoal Haven their course led inland to Bongbong.

3rd.—We took leave of our hospitable friends the Berrya, and attended by two Blacks whom we had engaged to show us the way across the mountains, we re-commenced our walk. The distance, which was forty miles, requiring us to stop a night on the road, and the country being wild and unfrequented through which we had to pass, A. Berry had liberally furnished us with provisions. Seven miles from Colomgatta we stopped at a Saw Mill that has been lately erected. It is conducted by an Overseer named Paterson, a Scotchman, with a wife and family. They seemed such respectable persons, and evinced so much Christian good-will towards us, that we were easily prevailed upon to stop for an hour, while the hospitable matron regaled us and our Blacks with tea, the usual beverage set before travellers in the bush, and always the most acceptable to us. We were much pleased in observing the pains taken by the parents to impart to their numerous children the advantages of education, of which they seemed to have been liberal partakers themselves. The father had constructed the Saw Mill himself; he had previously been a great sufferer by the want of principle in others which actuates many in this part of the world, and by which he had been involved in litigation and loss, in endeavouring to realize the fruits of his own industry.

After leaving the Saw Mill, we ascended a steep hill that may be about a thousand feet in elevation, and then gradually descended into a level country, extending on both sides of the Kangaroo River. Some time before sunset we reached the stock station of a person named Brooks, where we were civilly offered such accommodation in the form of shake-downs as the hut afforded. The Overseer, a ticket-of-leave man, was absent at the monthly muster held at Bongbong. The regulation which requires this attendance is often the occasion of serious evils, the men at these musters sometimes indulging in riot and dissipation, which often terminate in their committing some offence by which they subject themselves to privation of their Ticket, or to still greater punishment. We

learned when at Bongbong a day or two after, that this was likely to be the result in the present instance, the man being then in prison for an aggravated offence committed under the influence of intoxication, and for which he was liable to be sent to a chain-gang. We had a religious interview in the evening with the few men who were inmates of the hut. A large party of Aborigines, of several tribes, were encamped within a few yards of the place; they could not number much fewer than 150. The Kangaroo Ground Blacks constitute a numerous tribe, and these had been joined by the Bongbong and Shoal Haven tribes, and by some of those from The Five Islands near Wollongong. One of our guides, whose name is Lewis, was from this tribe, and with two others had been employed by John Batman, at whose house we met with him when last in Van Diemens Land. He had been to see the people of his own tribe, and having come round by Shoal Haven, on his way to Bongbong, we fell in with him there, or rather he challenged us, and reminded us of having been at our meeting held at J. Batman's; and we subsequently engaged him to conduct us to Bongbong. Lewis cuts quite a figure among his countrymen in these parts, who all appear to regard him as a sort of chief; being attired in an officer's surtout and trousers, no doubt contributes to produce this impression.

4th.—The night was so boisterous that I was ready to fear the hut would be blown down. Several times, the door which was without a fastening blew wide open. The recollection of so many Aborigines being encamped on the spot, and that this circumstance did not excite even a momentary feeling of apprehension, affords a sufficient proof of confidence in the peaceable character of this people in this part of the country.

In resuming our march, in addition to our guides, Lewis and Sam, and our old guide Tommy, who had deserted us on a former occasion, we had the company of eight others, who volunteered to escort us to Bongbong, a distance of about twenty-three miles. After proceeding three or four miles we began to ascend a very steep mountain range that cuts off the coast from the interior. From the summit of this range

to Bongbong, sixteen miles, the country is nearly a continuous level. Ten miles from this place is a stream called the Waterfall, in consequence of its being precipitated, a quarter of a mile from the road, over the face of a perpendicular cliff, said to be at least 600 feet high. We halted for half an hour at this stream, and divided among thirteen persons the provisions that had been furnished for three, but on so liberal a scale, that on being equally divided they afforded a tolerable lunch for all.

The Blacks on the coast, particularly in Illawarra, appear to be little in danger of starving, as in addition to the casual aid they receive from Settlers in return for their services (among which I may enumerate the killing of game with guns, in which they are exceedingly expert) they have in the heart of the Cabbage-palm tree, an inexhaustible resource, and shell-fish abound along the coast. They are extremely fond of whale blubber, and about Shoal Haven eat it, we are told, with avidity. It is a pretty well ascertained fact that the Shoal Haven tribe believe in the transmigration of souls. They have an idea that the souls of their departed Chiefs occupy the bodies of porpoises, and scrupulously avoid injuring these creatures. They have been known to set up a grievous wail, especially the women, when a porpoise has been shot by a European, after he had been vehemently dissuaded from his purpose by the Aborigines. Every where the Aboriginal race is fast diminishing; and unless means are taken of an effective kind to rescue them from their present debased and wretched condition, as colonization advances, the original inhabitants of the Australian wilds will be no more.

6th.—We called at the farms of John White and George B. Barton, two considerable settlers. We had a letter of introduction to the latter from Alexander Berry, who had been at the pains of preparing several documents of this description, with the friendly motive of facilitating our movements; but our way has hitherto been so made for us that we have hardly needed this kind of introduction. I have no reason to apprehend we could either have used the Christian freedom we have done, in introducing ourselves, though often

entire strangers to the parties, or that our visits would have been so well received, had we been acting on any other than the simple gospel principle inculcated by our Divine Master, "Freely ye have received, freely give;" at the same time exercising the Christian liberty of "eating such things as are given us."

7th.—We made a pretty early start, having about twenty-three miles to walk to Goulburn. The Chain-gang at Marulan were waiting for us as we passed, and were drawn up in front of the huts while we addressed them. It was a relieving season of labour to my mind, though outwardly, they seemed almost as little hopeful as any body of Prisoners we have met with. This Stockade being remote from the town, the most incorrigible offenders are sent to it, and the discipline is proportionally rigid. Lieutenant Bentley informed us that in a gang consisting of seventy men, 260 cases of flagellation have occurred during the short space of sixteen months. One man had received 900 lashes! The present conduct of the men composing this gang is considerably improved, and the punishments are now much less frequent. It is obvious that in speaking of this kind of discipline as in any degree effective, it can only be with reference to its restraining influence on hardened offenders, a mere negative good. As for reformation by the aid of the lash, it is out of the question. The situation of these wretched men is indeed sufficiently discouraging; little seems to be done for their religious instruction beyond the mere reading of the Episcopal Church prayers to them once a week. It does not appear that they are even visited by the Chaplain of the district. We were much struck with the marked mal-conformation of the heads of a great many of these men. Though depravity was strikingly depicted in the countenances of the majority, defective intellect (whether it were cause or effect, I do not undertake to determine) was as evidently conspicuous in many, if not in most. We have repeatedly had occasion to remark this coincidence with respect to convicts generally, but this was a more than commonly striking illustration of the fact.

8th.—There are settlers or squatters, (that is unauthorized occupiers of Crown lands) beyond the Colonial boundaries as far as Menaro Plains and Twofold Bay; and there is every reason to expect that this summer a direct communication will be opened between these parts and Port Phillip, which is now so much a place of attraction to emigrants. So soon as this is the case, there will be a continued chain of settlements holding intercourse with one another, from Sydney, or I might have said from Moreton Bay, along the eastern, and part of the southern, and western coast of New Holland. It is indeed surprising how, in less than fifty years, the British population have overrun the larger proportion of this vast territory; and continuing to extend their encroachments on the unoccupied lands, it is reasonable to presume that in fifty years more, most of the available land, on the coast at least, will be appropriated.

Returning from this the extreme point of their journey, the Friends took an inland course, revisiting Bongbong, and then following the beautiful vale of the Nepean river, and coming out on the western throughfare at Penrith.

10th.—Captain Rossi's establishment is beautifully situated on the Wollondilly, and is one of the finest estates in the neighbourhood. We were conducted thither by a decent Welshman, an assigned servant, in whom there seemed some capacity to apprehend gospel truth, as well as some disposition to walk according to it; his master spoke of him as a very exemplary servant and a pious man. Such instances are rare in this land, among prisoners, and the reason that they are fewer than in the other colony may be, that there is less pains taken for their instruction. Captain Rossi received us in a very friendly manner. He is a large sheep-holder, and was a great sufferer by the disease that prevailed among the flocks last year. He lost about 3000 sheep, nearly one-half of his flock. The manner in which he bore the loss was exemplary. Sending for his manager, he asked him if he thought any precautionary or corrective measure could have been adopted

which they had omitted, that would have averted the evil. The answer being given decidedly in the negative, he observed: "Then as it is not a thing resulting from our neglect or mismanagement, but is obviously a visitation of Divine Providence, instead of murmuring we ought cheerfully to acquiesce."

16th.—The meetings at Bongbong and Sutton Forest took place as proposed. Only twenty persons were present at the former; there might be sixty or seventy at the latter. Neither occasion was remarkable for the free flow of gospel ministry, though that in the afternoon was the more satisfactory. There is a deplorable absence of spiritual-mindedness among those who profess the Christian name in these parts, and the absence of all attention to religious subjects is by far too generally descriptive of the state of the population, especially the lower classes.

17th.—We made Captain Sturt's residence at Mittagong, where we halted for the remainder of the day and night. This intelligent traveller is well known to the public, as the author of an account of an exploratory expedition into the interior, a few years ago, in which he was accompanied by George M'Leay. During the whole journey, and notwithstanding that they fell in with a great many new tribes of Aborigines, quite unacquainted with Europeans, they were able to avoid all open rupture with them. Once or twice they were placed in considerable jeopardy, but by their prudence and forbearance, combined with resolute courage, they succeeded in conciliating the good-will of the Blacks.

22nd.—We spent the remainder of the day with Thomas Hassall; his wife is the eldest daughter of Samuel Marsden, and is strikingly like her father. At half-past six we repaired to the place of meeting, where between forty and fifty persons assembled. Considering the day (the last in the week) and the hour, and that a large proportion of the families in the neighbourhood were suffering from Influenza, it was quite as numerous as we anticipated. Though the thermometer was at 86° where we sat, it was an open time of gospel labour.

There seemed some access to the minds of the people, which made the work less laborious than it often is. I hope the labours of Thomas Hassall, who is a sincerely pious and zealous clergyman, are not in vain. Few men are held in such general estimation, and probably few or none of the Colonial Chaplains exert themselves more for the good of their parishioners. He administers both to their temporal and spiritual wants, often acting as their medical adviser.

23rd.—We dined at Henry T. Shadforth's; and after dinner the servants were assembled in the dining-room. We had a good meeting, inasmuch as, amidst much of human infirmity and tendency to drowsiness from the heat of the weather and exercise out of doors, the Lord was with us, enabling us to rise superior to bodily infirmities, and to proclaim the glad tidings of salvation through our Lord Jesus Christ.

At Winbourne we met with a kind reception from George Cox and his family. Arrangements had been made for a meeting at his brother Edward Cox's, two miles distant. Here again we had a relieving meeting; though having to communicate some close counsel, reminding our hearers of the infinite importance of building on that foundation than which none other can be laid, which is Christ Jesus; that it is they who hear his words and do them, who will be found to have built upon this foundation, while they who do them not, will prove to have been building on the sand, whatever may have been their profession. Some reference was also made to the importance of building that only, which would endure the test of fire; not confounding things unimportant or which might be even contrary to the Divine will, with those things that are really essential, and are as gold, silver and precious stones.

24th.—The tract called Mulgoa, so named from a creek which joins the Nepean River near Regentville, the residence of Sir John Jamieson, is a very interesting portion of the country. The land has been cleared to a great extent by the proprietors, and patches of trees have been left at suitable intervals, with so much judgment, that it has all the

appearance of an English park. The rich cultivated lands bordering on the Nepean River forcibly remind the beholder of the waving corn fields and fertile meadows of an English landscape.. No portion of the Colony we have visited bears stronger evidence of labour and capital judiciously applied, and its inhabitants include some of the most respectable as well as most opulent settlers in the country.

25th.—We reached Paramatta, and repaired to the residence of Hannibal M'Arthur, one of the most elegant mansions in the country. Its owner is a member of the Legislative Council. He received us in the most hospitable manner, and we spent the evening with the family and their guests. I had some serious conversation with a portion of the company on Music, which is practised in this colony to a more than ordinary extent, and is one of the means resorted to, I have no doubt, to dispel those serious feelings and convictions, which if cherished would convert from love of the world and its transitory pleasures, to love of Him, whose knocks at the door of the heart are, it is to be feared, in numberless instances, drowned in the tones of the piano.

27th.—Sydney. In looking back on the journey, I feel that it is incumbent on me to bear a testimony to Almighty Goodness. I left Sydney under feelings of great depression, which continued for some time after we had commenced our journey. Never did I feel more sensibly that without Divine help, I could indeed "do nothing;" and I often sat the meetings without taking much or even any part in the vocal labour. But I may say, better was the end than the beginning, and, hitherto the Lord hath helped me; for which I desire to ascribe the praise to the Lord, who is a Rock and Refuge to all who put their trust in him.

Their last sojourn in Sydney occupied more than four months. In the course of it they were minded once more to proclaim the gospel to all classes of the community; and for this purpose they held meetings with the wretched prisoners in the jails



the hulks and the chain-gangs about the town, and with the weary inhabitants of the hospitals, and the free population of every rank; and that none might be omitted in the comprehensive message of the love of God with which they were entrusted, they gave notice for the meetings at every house throughout the town. In order moreover to fasten the nail which, by their instrumentality, might find an entrance in any man's conscience, and that the great truth they had so often to insist upon, that "the Son of God was manifested to destroy the works of the Devil," might be the better kept in remembrance, they published two christian addresses; one to the free, the other to the prisoner population of the Colony, which were very extensively circulated, and met a friendly reception from many thinking persons of various professions.\*

11 mo. 13.—Speaking of some of the meetings which have been alluded to, G. W. Walker says :

Those who are led to sympathise with the states of the inhabitants of this place must be content to be baptized for the dead; but if through our instrumentality a single soul be raised from a state of death in trespasses and sins, into newness of life, it will be a rich compensation for our suffering.

12 mo. 21.—On the 18th we had two public meetings, which concluded this part of our service; they were among the most satisfactory we have had. In general the current of gospel ministry has not flowed freely, or seemed to have much

\* For these Addresses see Appendix to a Visit to the Australian Colonies, by James Backhouse. The Address to the Prisoner Population produced a reply in the form of an excellent letter from a Convict, which the Catechist found in his Bible a few days after the reading of the Address to the prisoners on Goat Island, and which he forwarded to J. B. and G. W. W. This letter is printed as a tract, No. 14 of the York Series.

entrance. However, several instances have come to our knowledge, of persons having been deeply impressed on these occasions, and some have expressed to us their satisfaction at having been present.

The young man whose deliverance from drowning is related in the following entry, was one of a family, who sometimes came eleven miles by water to attend the meetings at Sydney, as noticed at page 252.

1837. 1 mo 11.—On the evening of the 8th, Thomas Parker, about one and twenty years of age, was coming from North Harbour to Sydney, in a boat belonging to a man who had been collecting shells to burn for lime, and who was also in the boat. When in the midst of Port Jackson, the boat was upset by a squall; no help was near, and the two men were a mile and a half from Middle Head, the nearest point of land; they had therefore no alternative for saving their lives, but by swimming. The shell-gatherer was esteemed the better swimmer of the two. They swam in company for about a quarter of a mile, when the owner of the boat called to Thomas Parker to pray for him, that his resolution might not fail, for he began to despair of saving his life. Presently he sank in deep water to rise no more. Thomas not a little discouraged, continued however to gain upon the shore. He says that if he had been asked before the accident occurred, if he could swim half a mile, he should at once have answered, No. However on this occasion his resolution held out, his mind being earnest in prayer to the Almighty to strengthen him. As he was thus looking to the Lord and drew near to a bold bluff called the Middle Head, he remembered having heard the remark made, that only one person of the many who had attempted to land there, had been saved; the violence of the surf having proved their destruction. He accordingly did not attempt the shore in that direction; but though very nearly exhausted, was strengthened to round the point, and to reach the lee shore in smooth water, so as to land with ease. He was however obliged to lie for a long time on the beach, before he was sufficiently recovered to

walk to a house, where he got assistance and spent the night. I hope the effect of this hair-breadth escape will not be lost upon the young man's mind; it was a very providential one.

In one of their excursions the Friends visited the column erected to the memory of the great French Navigator, La Perouse.

1 mo. 28.—We walked to Botany Bay, to visit James Christy Phelps and his family. On our way we called on Simeon Lord and his family; and between his house and that belonging to J. C. Phelps, had nearly got swamped, in attempting to cross a marsh that had been burnt down during the summer. The surface was encrusted with ashes that would sustain our weight in many places, but as we approached the centre, through the midst of which a drain had been cut, the surface broke through and we sank up to our knees in a hollow with water at the bottom. We succeeded in getting over, but the exertion brought on so much pain at my chest, that it cost me nearly a sleepless night.

The next morning we repaired to Botany Bay Heads in order to call on David Goodsir. We walked with him to a spot near the sea, where on the rising ground a short distance from the Heads, stands a pillar in commemoration of the celebrated navigator La Perouse; this being the last place he visited, of which any certain knowledge could be traced. The column stands on a rock, and is enclosed with a low stone wall. On the opposite sides of the pedestal are inscriptions in French and English.

A la Mémoire  
de  
Monsieur de la Perouse  
Cette Terre  
Qu'il visita en MDCCLXXXVIII;  
Est la dernière d'où a fait parvenir  
de ses Nouvelles.

Erigé au Nom de la France  
Par les soins de M. M. De Bougainville et Ducampier  
Commandant la Frégate La Thétis, et La Corvette L'Esperance  
En relâche au Port Jackson  
En MDCCLXXXV.

It has been ascertained that the two vessels with La Perouse and his companions were wrecked off the island of Mannicola in the Pacific Ocean, and that none survived so as to have communication with Europeans.

30th.—This day was rendered memorable by the arrival in safety of our beloved friends Daniel and Charles Wheeler, in the Henry Freeling. They both enjoy better health than when they left; the former in particular, we think, looks even younger than he did two years ago, when leaving this place.

James Backhouse and G. W. Walker finally left Sydney on the 12th of the Third Month, 1837, two years and a quarter from the time of their first landing. They now sailed for Hobart Town on board the Francis Freeling, a barque of 190 tons. This vessel, like the Henry Freeling in which Daniel and Charles Wheeler visited the South Sea Islands, was an English Post-office Packet, before the use of steamers in that department.

## CHAPTER XVI.

### TASMANIA, VICTORIA, SOUTH AUSTRALIA, AND WESTERN AUSTRALIA.

THE vessel in which James Backhouse and George W. Walker sailed from Sydney to Hobart Town was old and crazy, and the weather was very tempestuous. After being a week at sea she was obliged to run into Jervis Bay, not having made a hundred miles of her voyage; and when she again attempted to make sail, she encountered another violent storm. During the time of shelter in Jervis Bay, George W. Walker writes as under in his diary.

3 mo. 19.—This day I entered my thirty-eighth year. It is drawing towards six years since I left my friends and my home. May my God condescend to be with me, and hide me as in the hollow of his Almighty hand, enabling me cheerfully to submit to all that he may see meet to appoint; knowing that these light afflictions which are but for a moment, are designed to work out for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at those which are not seen; for the things which are seen are but temporal, while those which are not seen are eternal.

They reached Hobart Town in safety, on the first of the Fourth Month, where they found Robert Mather and his family in the occupation of a small

but neat shop in a good situation. The state of the little meeting over which they had so long watched was encouraging, as will be seen from the following extracts from the diary.

4 mo. 2.—First-day. Between twenty and thirty persons were present at both meetings. The manner in which the members and regular attenders of meetings have pressed through difficulties, to wait upon God and worship him in spirit and in truth, is very exemplary. Both meetings were to me lively and edifying; it was a great comfort to be furnished with some evidence that this little, and perhaps despised company, are owned by Him, who, though he dwelleth in the high and holy place, has declared, that to such will he look as are poor and of a contrite spirit, and tremble at his word.

13th.—Our meeting for worship was a remarkable season; Divine power contriting the hearts of many, and constraining some to proclaim the goodness and long-suffering of God, and to invite the souls that were yet estranged from him, to return, repent and live.

Since their last visit, Colonel Arthur had been succeeded as Lieutenant-Governor of the Colony, by Sir John Franklin. They had heard of this change at Sydney, and George W. Walker addressed a letter to Colonel Arthur before he left, expressive of his Christian interest on behalf of himself and his family. On his return to England, Colonel Arthur was knighted, and appointed Governor of Canada. In 1841 he was made a Baronet, and promoted to be Governor of Bombay, an office which he filled till 1846, when he resigned on account of ill-health and returned to England, where he died in 1854. Sir John Franklin is well known as the Arctic discoverer, whose untimely end was so

long shrouded in mystery, and who was so long and perseveringly sought for by both English and American enterprise. He had with him in Tasmania as his private secretary, Captain Maconochie, the humane reformer of penal discipline, especially in our transportation system. The new Governor treated the two Friends with great courtesy, and opened his house to them with the same cordiality as his predecessor had done. George W. Walker thus describes an evening spent at Government House.

4 mo. 22.—At half past six we repaired to Government House, to dine with Sir John and Lady Franklin. Captain Maconochie with his wife and large family, principally of daughters, and a few others, were present. The Governor, as well as Lady Franklin, is particularly affable, apparently seeking to please and accommodate himself to all, so far as he can do so without compromising his character and proper dignity; and this disposition, in conjunction with an honest straightforward manner in matters of business, has had the effect of conciliating the favourable opinion of the public almost universally. After dinner we were ushered into the drawing-room, where the junior members of the two families, of Sir J. Franklin and Captain Maconochie, were seated round a large table, employed in several ways with the needle, books, &c. The absence of all ostentation or display, and the exhibition of social and domestic comfort in the family which ranks highest in the land, struck me as particularly pleasing. At nine o'clock the domestics were assembled in the drawing room, while Sir John Franklin read a portion from the New Testament and a form of prayer. The whole was conducted with great decorum, especially on the part of the Governor, who appeared to feel what he read. I had much discourse with Captain Maconochie on the penal discipline of these colonies; and it was not a little gratifying to remark his deep interest in this subject, and the pains he must have taken to possess himself of the information he has acquired,

and by which he has arrived at conclusions equally just and comprehensive.

The knowledge and experience of the transportation system which James Backhouse and George W. Walker had acquired were very useful to Captain Maconochie, in the Report which he drew up on the subject. This Report, preceded by a dispatch from Sir John Franklin, and followed by a number of other documents, was printed in the Papers of the House of Commons on Convict Discipline in Van Diemens Land, in 1838. One of the notes to the Report (G. pp. 21 to 27) contains the information derived from J. B. and G. W. W. and commences thus. "The well-known and highly respected Quakers, James Backhouse and G. Washington Walker, who have been above five years in the Penal Settlements, observing closely the operation of their existing constitution, not only cordially agree with the views which I have here attempted to explain regarding it, but also with those I entertain for its amelioration. They have accordingly given me a testimony to this effect, which I subjoin, and also placed their manuscript journals and reports in my hands, that I may select whatever passages I may find in them to my purpose. I feel extremely indebted for this kindness, and avail myself of it gladly." The testimony referred to in approbation of Captain Maconochie's system, commends it, as "bringing moral principles to bear upon the prisoner population for the promotion of their own reform," and as "promising to act upon the moral character and well-being of the free inhabitants."

The experiments which were made on Norfolk Island and elsewhere, of the Mark System, which



was a part of Captain Maconochie's scheme, were considered by some who expected more than was reasonable, to be unsuccessful, and seem to have thrown upon his humane principles a shade of discredit which they did not deserve. He continued his exertions for the amelioration of Penal Discipline until his death, which took place in 1861.

Of the intercourse which James Backhouse and George W. Walker held with their christian acquaintance of more humble condition, during this sojourn two instances may be given.

4 mo. 14.—Accompanied by J. Backhouse and J. B. Mather, I walked to the residence of poor old Johnson. We found him materially altered, his strength having greatly declined, and his voice being so weak and faltering that it was with difficulty we could understand him. Though assaulted at times by the buffetings of Satan, he said he had been enabled to hold fast his confidence in the goodness of that gracious Saviour who had followed him unto hoar hairs, and who he believed would receive him into a heavenly mansion prepared for him, so soon as the work was accomplished; adding, that he felt he had done with the world. In answer to the question whether his mind was sensible of Divine comfort and consolation, he remarked in the significant manner that is peculiar to him, that at seasons, "he felt as if heaven itself had broken over his head."

21st.—The evening was spent with William Giblin and his wife; the latter keeps a school for girls, which ranks among the most respectable in the town. In addition to them and their sister, we had the company of an interesting man who has lately become the subject of religious convictions. We staid till rather a late hour conversing on subjects of deep importance, feeling an unusual degree of liberty to answer the enquiries put to us, and to inform them on several points wherein Friends differ from the rest of the religious community. Like the disciples whose hearts burned within them

as they journeyed to Emmaus, an evidence was afforded us that the Lord Jesus was present, warming our hearts, and opening them to understand the truths that are recorded in the Holy Scriptures.

In the Fifth month they made a tour through the Island, along the track which had now become familiar to them, attending the Monthly Meeting, at Great Swan Port, and halting for a short time at Launceston. They were accompanied by Abraham Davy. At Kelvedon they were refreshed in spirit with the family at that place, and in the course of the circuit they had much interesting intercourse with old friends whom they found holding on their way in the walk of faith. The company of Friends at Launceston had not increased; but a great improvement had taken place in that town in the profession of religion and the attendance at public worship.

On the 24th, says G. W. Walker, Taking leave of our valued friends Isaac and Catherine Sherwin, we mounted our horses, once more setting our faces in the direction of Hobart Town, it being the fourth time and probably the last, we shall traverse the road together.

At the Monthly Meeting which took place the day after their return to Hobart Town, Anna Maria Cotton and Sarah Benson Mather were accepted by the church as Ministers of the Gospel, after a season of solemn waiting upon the Lord for his direction; and at the next Monthly Meeting, which was held at Kelvedon, and at which our two Friends were also present, the same recognition was made regarding Joseph Benson Mather and Doctor Story.

In the Eighth month, Daniel and Charles Wheeler, having completed their visit to Sydney, came to

Hobart Town, and joined James Backhouse and George W. Walker in the work of the Gospel during the remainder of their residence in the Island. The latter were anxiously awaiting the arrival of some vessel to convey them to Port Phillip, a passage to which at that time was not often made. No vessel however came, and as they still found occupation in the service of the Gospel, and apprehended that it might be a part of their duty to be present at the next Annual Meeting, the time for holding which had been brought forward to the Tenth month, they resolved to defer their departure until the "right opening" should present itself.

One incident which deeply interested George W. Walker during this interval, was the change of mind produced in one who like himself had been a Unitarian. Under date of 9 mo. 13, he says :

We had an interesting visit yesterday from T. P. whose mind appears to be under deep conviction, and whose Unitarian sentiments have proportionably given way. The heart that is made to see its bitterness, and the need it really has of a Saviour, will not long rest its hopes on such a sandy foundation as Unitarianism. Such at least is my belief, and my acquaintance with T. P. and observation of the progress of truth in his mind, confirms me in this conclusion.

Before they quitted the Colony, John Johnson was released from his state of suffering. He had many times uttered the wish that J. B. and G. W. W. might be near at the time of his departure. They often visited him together, and found him "waiting with an animating hope for his appointed change." On two occasions, not long before the close, they read to him the 102nd and the 31st Psalms, and the last

time they saw him, the 26th of 9th mo. on enquiring how he felt, he gently squeezed their hands and replied, through his kind attendant who alone could understand him, that he should soon be happy. The same evening, after they were gone, he requested that the 31st Psalm might be read again, and before it was finished his spirit had returned unto Him who gave it.

The Yearly Meeting commenced on the Sixth of the Tenth Month. In the first sitting, G. W. W. says, "Many of us were sensible of the overshadowing of Divine Power, bringing our minds under much solemnity, and imparting encouragement and refreshment." And at the conclusion of the sittings, he speaks again, of "the sensible presence of Heavenly Good, and of the lively feeling of the gracious help that had been rendered to the little company thus met together for the maintenance of Gospel order." Only three members attended from the country, and the number who composed the meeting in its several sittings varied from fourteen to seventeen.

On the Third of the Eleventh month, James Backhouse and George W. Walker once more bade farewell to Hobart Town, and embarked in the Eudora for Port Phillip. To the former this was a final leavetaking from a land, the scene of years of labour, watching and prayer, where his christian sympathy and affection, as well as those of his companion, had taken deep root. To George W. Walker and to the faithful heart from which he once more tore himself, the separation, which was to embrace a wearisome wandering over the wilds of Southern Africa, was much wider and more painful than the voyages to New South Wales had been; yet they

both bore the trial with patience and cheerfulness, in child-like confidence committing their future to Him, in whose name and in subjection to whose will, they first pledged their troth to each other. "It was late in the afternoon," says G. W. W. "before the signal gun from the *Eudora* announced her readiness for sea. Though painful to nature to part from those whom affection, friendship and religious fellowship have endeared to us, it was proved in our experience and in theirs, that it is the Lord's prerogative to render hard things, comparatively easy, and bitter things sweet; and He was graciously near to bear up our minds above the things that are seen, and to enable us to look beyond." At the same time that James Backhouse and George W. Walker sailed for Port Phillip, Daniel Wheeler and his son engaged their passage for England in the *Lloyds*.

The *Eudora* made an easy voyage, coasting Tasmania on the east, and came to anchor in Port Phillip on the tenth of the month. On the eleventh the two Friends arrived at Melbourne. George W. Walker's description of this new settlement contrasts in a striking manner with its present population and importance, as the capital of Victoria. It now contains 108,224 inhabitants, and the neighbouring town of Geelong numbers between thirty and forty thousand. "Melbourne is pleasantly situated on a gently rising ground that slopes down to the margin of the river. The town, or village as it might with greater propriety be called, is of little more than twelve months standing, yet it already consists of nearly a hundred buildings, chiefly weather-board cottages, and a few rude, turf huts erected for the temporary accommodation of the first

settlers." They held a meeting for worship at Melbourne, of which G. W. W. says.

From thirty to forty persons attended. I have seldom felt more stripped than in going to the meeting ; but whilst sitting in silence, and during the time my companion was on his feet, I was comforted under some sense of the great Master's presence, under the continued feeling of which, I had to take part in the labour, and it proved a relieving opportunity.

They spent much time at the Aborigines Mission House, conducted by George and Mary Langhorne under the direction of the Government at Sydney. Twelve youths were boarded in the house, and instructed in reading and useful labour. The adult natives were also regarded, and made use of as citizens, sixteen of the most active and intelligent having been organized by the police magistrate at Port Phillip as a field police. They were clad in European costume, were well armed, and under the command of an active European, who was exceedingly partial to the race, they were said to be very useful in suppressing disturbances between their own countrymen and the Whites, and in capturing runaways.

On the 18th the Eudora again weighed anchor, and the two Friends pursued their voyage in her to the Gulf of St. Vincent. "On the eastern side of which," says G. W. W., "is Adelaide, the new South Australian settlement." Here they were most kindly received by their friends John Barton Hack, and his wife. The embryo town of Adelaide about seven miles from Port Adelaide, was at that time much frequented by the black population.

12 mo. 12.—During the rainy weather, the Aborigines seemed very glad to avail themselves of the shelter which

the European dwellings afforded. A number, little short of a score, slept for two nights as well as the greater part of the day, under J. B. Hack's verandah in front of the house. Among them was an aged woman, quite blind, whom, it was pleasing to remark, the others assisted as she had need of their offices. Here, as at Port Phillip, the native costume is a Kaross made of Kangaroo or Opossum skin, the fur turned inwards, and a rude pattern scratched on the smooth surface of the skin. It is worn over the shoulders, reaching to the calf of the leg, and is tied by the corners across the breast. There is a root with a flower resembling a Dandelion which is extensively used here and in other parts of Australia. The settlers say, that when baked it eats not unlike candied sugar. When the Blacks are about to hail the arrival of a friendly tribe or to make a grand corrobberry, they collect several bushels of this root, which constitutes their best vegetable food. Though the Aborigines of these parts are a meagre, ill-conditioned race, inferior as regards appearance to those of several other districts of Australia, they have a fair proportion of children among them; and hitherto, I trust, their moral state has not been rendered worse by their collision with Europeans. A fine opening offers for the labours of a right-minded missionary, nothing in the way of instruction having yet been attempted.

On the 13th of the 12th month the travellers again embarked in the Eudora, feeling bound before they quitted the Australian world, to preach the Gospel to the English settlers at King George's Sound and the Swan River. It was now nearly mid-summer, and in the early part of the voyage they suffered much from the heat of the weather. Under date of 12 mo. 14, G. W. W. says:

This day was the most oppressive I ever experienced. We all suffered much on board ship, a constant and insatiable thirst being kept up; the thermometer at 102° in the after-cabin. Musquitoes and sand-flies were a source of annoyance night and day, but worst in the night.

On the 25th they entered King George's Sound, and landed at the Settlement of Albany, the population of which did not exceed 150 persons.

The mountains on the main land, says G. W. Walker, and the islands within, and contiguous to the Sound, are of granite, and are bold and rugged in their outline. Some of them resemble the granite formations of Schouten Island and Oyster Bay, Van Diemens Land. After being accustomed to the fertile tracts of South Australia and Port Phillip, one cannot but be struck with the contrast, accompanied by regret that a spot more propitious for a population, which must after all derive most of their resources from the soil, could not have been selected.

28th.—How the inhabitants contrive to support themselves it is not easy to conceive. They seem to be almost wholly dependent upon foreign supplies through vessels touching at the port. Yet to such vessels there can be little inducement, as they cannot be furnished with any other necessaries than wood and water; and often there is not an arrival for months together. Vegetables will grow well on the little patches of sandy peat soil contiguous to the Settlement, but so little are these attended to, that the last vessel which touched here on her way from England to Sydney, in consequence of having scurvy on board, could hardly obtain vegetables at any price. Bread is not to be bought in Albany. We were much interested with the great variety of showy plants, though this is a sure indication in Australia of a sandy indifferent soil. It was the more striking to us who had seen nothing of the intermediate changes from St. Vincent's Gulf to the Sound, a space of more than twenty degrees. Every plant, with few exceptions, though usually of like genus to those in the eastern portions of New Holland, was of a different species.

We met a number of Aboriginal women and their children, who seemed fully aware that we were strangers. The day we landed a party of thirty or forty males greeted our arrival by shouts and animated gestures as the boat was hauling upon the beach; their hair and faces shone with grease and



red ochre. It is much to be regretted that during a peaceable intercourse with them of between five and six years, no attempt has been made to instruct or civilize them on any systematic plan.

After two days' tarriance at Albany, they proceeded in the *Eudora* to the more populous though even more barren territory of the Swan River, on the western coast of Australia. On the 29th George W. Walker writes :

It is eight weeks to-day since we left Hobart Town, and two from the time of our departure from Adelaide. During the latter interval, we have sailed over nearly 2000 miles of ocean. Thus a gracious Providence has blessed us with a speedy and prosperous voyage, and has brought us almost within sight of our next port. May we cherish a grateful disposition for these and other numberless mercies. We saw several Flying-fish this morning. I observed one, about the size of a herring, after flying about a couple of hundred yards at a height of six or eight feet above the water, make a short turn round and take a contrary direction. At half-past seven we came to anchor in Gage's Roads, opposite to the town of Freemantle, at the mouth of Melville Water. The river is inaccessible to vessels, owing to a ridge of rocks, over which the sea breaks almost continually.

30th.—In the afternoon we proceeded up Melville Water in a passage-boat to Perth, the capital of the Colony, to present our introductory letters to Sir James Stirling, the Governor.

31st. First-day.—We held a meeting in the Court House at Perth. About 200 persons were present; the population is estimated at 600. My companion was occupied in testimony during the greater part of the time, concluding with prayer. I trust many were seriously impressed, though it was too obvious that few apprehended the nature of that pure, spiritual worship, which is to be performed in silence. We spent the evening at Sir J. Stirling's. Lady Stirling is suffering from a

serious accident by fire, in which she narrowly escaped with her life. Both she and the Governor are persons of engaging manners, and independently of some political objections to Sir James, are in very general estimation among the colonists.

1838. 1 mo. 1.—We walked from Perth to Freemantle. The distance is computed at twelve miles, but being diverted from the direct course by the sinuosities of the river, we made it much more. The sterility of the country between Freemantle and Perth can hardly be exceeded. It is a loose sand, yielding hardly any grass, and nothing but trees and shrubs. Near the coast is a limestone formation, but as an advance is made into the interior, granite prevails, which appears to be the case as far as the Darling Range, that runs parallel with the coast at a distance of from fifteen to twenty miles. The whole of this considerable tract, for many miles, excepting only some narrow strips on the margin of the Swan and Canning rivers, is almost as poor as is to be met with.\* It was described in the charts that were first published, as consisting of "undulating grassy hills!" It much more properly deserves the designation given to it by one of the first emigrants, now in Van Diemens Land: "Bless you, Sir," said he, "it's a heart-breaking country."

In this, as in all the other Colonies, James Backhouse and his companion found the curse of spirit-drinking blighting the thrift and the morals of the settlers. In none was there a more rampant exhibition of it than at the Swan River.

1 mo. 3.—In Freemantle there are four public-houses to a population of about 200 souls, while there is but one baker's shop. In Perth there are seven spirit-shops, but only four bakers. The first rate merchants descend so low as to retail spirits at their general stores, and yet they maintain their respectability.

\* The Swan and Canning Rivers flow into the head of Melville Water, at Perth. The Colony formerly called Swan River and including King George's Sound is now called Western Australia.

J. B. and G. W. W. pursued their usual course towards enlightening the public mind on the evils of spirit drinking, by Meetings, conversation &c. A Temperance Society was organised but without much promise of general support.

10th.—We proceeded to Perth in Reid's passage boat. The sea breeze sets in about noon, soon after which the boat starts with a fair wind, which generally lasts all the way. It returns in the morning by the aid of the land breeze which prevails during the night and forepart of the day. The salubrity and delightful temperature of the climate of Swan River can hardly be surpassed ; though in the estimation of some it is rather too hot.

They held several meetings for worship at Freemantle and Perth, and at Guildford (a township higher up the Swan River), and although the service was laborious, they were cheered with the hope that it was not entirely without fruit.

We shall conclude the account of their visit to this the last of the Australian Colonies, by some passages from the diary, regarding the state and treatment of the Aborigines.

29th.—The Aborigines are very numerous in these parts, consisting of various tribes, which are in the habit of congregating together at Perth, from a distance of sixty or seventy miles round. They are in general, a fine race, some of them, both men and women, far from unpleasing, and they appear to be no way deficient in mental capacity. They are much about the dwellings of the Whites, for whom they perform little offices, receiving victuals in return ; yet from such opportunities as I had of judging, they are but indifferently paid, and in a proportion, decidedly inferior to white men ; which, if it be so, is a great injustice. I shall not readily forget the expression of dissatisfaction, both by word and gesture, of a

white man who saw me give sixpence to a black youth, who had assisted me to carry my luggage, though the sum would have been considered little enough had the poor fellow's skin been of a different colour.

The tribes on the Swan, and throughout Western Australia, are in a state of frequent warfare, and their contests are more sanguinary than in many other parts of New Holland. On the 26th, as we were coming up the river, we saw the Freemantle Blacks returning from Perth, where, the day before, they and the Perth natives had had an affray with the Murray Tribe, from the eastward. Many of them were evidently wounded, by the way in which they halted in walking. On arriving at Perth, we learned that one of the Perth men, named Dobbin by the whites, had been killed, and sixteen had received one or more spear wounds. When they receive a spear through their limbs, they break off the end of the spear and draw it out short, otherwise the spear being barbed could not be extricated. The ordinary fighting spears are barbed with wood; but when it is determined to destroy any one, which is often the case prior to the engagement, a spear barbed with pieces of broken glass is used, the point being serrated so as to produce a gash that is almost incurable. An ordinary spear wound, though it be quite through the limb, heals with surprising quickness, and seems to yield no other inconvenience than causing the party to walk a little lame for a few days.

The death of poor Dobbin had been previously decided upon, and he fell pierced by thirty-six spears, some of which we were assured, were thrown by his own tribe, and one by his own brother! The origin of this man's death is to be traced to the following circumstances. About two years ago, a man residing a short distance out of Perth, had a bag of flour stolen from his premises by an Aborigine. Seeing two black youths the same night on which the robbery was committed, lying in the bush near his premises, and suspecting them of the offence, the man unjustifiably discharged his piece at them, and one of them was mortally wounded. After lingering for two or three days he expired, but not

until he had enjoined upon his countrymen to revenge his death by killing Dobbin, who, it came out, was the real offender, he having stolen the flour. This charge was shortly after acted upon by the destruction of a nephew of Dobbin's; for it is a common mode of retaliation among the Aborigines to kill a relative, often the women or children of the party toward whom they harbour animosity. Soon after this, another of Dobbin's connections was cut off. In this way no less than six or seven individuals have been successively cut off, before the actual culprit has been made the victim of their wrath. The Blacks, as was to be expected, were also much incensed against the man, and threatened to take his life the first opportunity; and a complaint being preferred against him in consequence of his unjustifiable conduct, which became generally known, he was thrown into prison to undergo his trial for the offence. He was ultimately liberated on the ground that he had committed the outrage under the influence of excitement, without the deliberate intention of killing an innocent person; but as the Aborigines were bent upon revenge, he left that part of the Colony.

Another strange custom prevails among the people. When an Aborigine dies a natural death, one of the tribe to which he belonged takes an early opportunity of sacrificing one of an adjacent tribe; the victim thus offered as it were to the manes of the deceased, is generally one that has not been guilty of any particular offence. The tribe to which he or she belongs then takes up the matter in a similar way, and makes reprisals on an adjacent tribe, but not the tribe by which their own deceased member was destroyed. Thus it runs from one tribe to another through a long series.

The number of Aborigines who occasionally visit Perth is computed at about a thousand. Perhaps in no district of New Holland where there are European inhabitants, is the Aboriginal population equally numerous. They have been very troublesome to the Settlers of Swan River; and from first to last have cut off a number of white persons. Had proper efforts been made for their amelioration, or had a system of equitable and enlightened policy been adopted to

secure to them those benefits which they have a right to expect in return for the occupation of their land, it is reasonable to suppose that this would not have been the case. Though the Colonial Government has generally acted with commendable lenity towards the Blacks, only one so far as I am aware, having been put to death under the sentence of the law, the settlers have in many instances taken the law into their own hands, and this has been generally winked at by the Government. To these injuries may often be traced the outrages of the Aborigines upon the Whites. This was strikingly illustrated in the case of two unfortunate men who, without provocation on their part, were murdered by the Blacks. It is well known that when provisions fall in the way of these people, and the opportunity is favourable for escaping detection, the temptation to steal is stronger than they can always resist. About eighteen months ago, a settler taking advantage of this natural weakness in a set of poor hungry Blacks, had the cruelty to set a snare for the purpose of entrapping them. He placed a quantity of flour in a loft used as a store, which was over the barn, and ordered one of his servants to conceal himself with his gun among the straw, and if any of them entered with the intention of stealing, he was to fire at them, adding with a significant laugh, that he need not kill the culprit but only wound him. The man and some others of his servants then concealed themselves outside the premises and waited the event. Unhappily the bait took. The Aborigines on their approach, seeing no one about, and the door of the store being open, one of them ventured to explore the interior. It might have been to seek for hens' eggs of which they are fond. But seeing the flour, he lifted a portion of it, and was in the act of carrying it away, when the man in the straw who had watched his movements, discharged his piece and wounded him severely in the neck. Surprised and terrified, he jumped from the loft to the ground and ran for his life. The master and other servants hearing the discharge of the gun, emerged from their concealment and pursued their victim, who soon fell to the ground faint with terror and loss of blood. The master then cried out, "Give him a shot of mercy." But they found they were out

of ball ; so one of their number was despatched to the barracks which were about half a mile from the spot ; and on his return, the gun was again charged, the work of death consummated, and before the remains were cold, they were consigned to the earth. The person who related to me these particulars, happened to be on a journey into that part of the Colony, and was in the house of the murderer when he returned from his exploit. His wife who was anxiously waiting the return of her husband, having heard the shots and fearing for his life, eagerly enquired of him what had occurred. With a laugh he described what he had been about, when she expressed her surprise that he could laugh at having imbrued his hands in the blood of a fellow creature. The circumstance became publicly known ; yet strange to say, it does not appear that any judicial enquiry was made into the affair, and the murderers escaped with impunity. It was this which gave occasion to the Aborigines to retaliate by the murder of the two white men a day or two afterwards. But their blood must be laid at the door of the white murderers.

Another instance in which the life of a female Black was wantonly sacrificed, under circumstances yet more revolting, happened about six weeks prior to our arrival at Swan River, and was related to me by a person to be relied upon, and corroborated by another individual who was himself a resident near the spot where it occurred. A young man, companion of the person whose barbarity I have just described, went into the Bush, accompanied by his servant, a man of colour, and attended also by two Aborigines, a man and his wife, whom he took with him for the purpose of tracking the game, being desirous of shooting Kangaroos. After they had been out some time without falling in with game, the young man began to be dissatisfied, and charged the Aborigines with deceiving him. At last some movement on their part provoking him, though they had protested they were tracing the footsteps of the Kangaroos, of which they had tried to convince him by ocular proof, he deliberately lifted his double-barrelled gun and shot the woman dead. The husband amazed and terrified at what had happened,

took to his heels, when the young man fired after him and wounded him ; but he ultimately escaped, though considerably injured. The murderer on his return made the matter a subject of boast, and describing what had occurred to some soldiers, one of them in the true spirit of a barbarian, went to the spot, cut off the woman's ears, and fixed them upon the walls of a house, as a sort of trophy. It does not appear that any judicial notice was taken of this case, although it was one of public notoriety.

The Friends left Western Australia on the 12th of the 2nd month, having embarked in the Abercrombie for Mauritius.



## CHAPTER XVI.

### MAURITIUS.

The voyage from Western Australia to Mauritius occupied rather more than three weeks. The weather was mostly favourable, but towards the latter part the vessel was driven out of her course to the northward by a hurricane. G. W. Walker's journal contains the following records of the voyage and of their sojourn on that interesting Island.

2 mo. 17.—Scudding before a fair wind with all sail set. The weather is beautifully fine, the temperature genial, being just on the verge of the tropics. This is but the fifth day since we left port, and we have already sailed about 1000 miles. The distance to Mauritius is computed at 3600. I have done little but read since I came on board, not having been sufficiently seasoned hitherto to write much. I am engaged in the perusal of Foxe's Book of Martyrs, which has afforded me much painful interest. What a monster does man become when under the domination of religious bigotry! How do the tender sensibilities even of his human nature become extinguished, and the man becomes transformed into the fiend!

18th.—The passengers, captain and mate, and one of the sailors assembled on the quarter-deck, this being the First-day of the week. We read the 8th chapter of Matthew and the 107th Psalm, and after some intervals of silence, we both addressed the audience. The sailors appear to be generally indisposed for anything like serious reflection, which, considering their extremely profane language and intemperate

habits, one cannot much wonder at. I have seldom known them so generally decline being present on occasions of this kind as in the present instance.

3 mo. 1.—Was ushered in with stormy weather which increased as the day advanced. The gale was at its height about two o'clock, with an awful sea running mountains high, but happily for us, well astern of the vessel. It was necessary however to deviate two points from our right course in order to keep well before it. The fore-top-gallant sail was taken in, the mast struck, and the vessel put under storm canvas. At two o'clock a heavy sea poured upon the quarter-deck, deluging the after-cabin and most of the passengers. At ten o'clock P. M. two or three of the passengers ventured on deck to get a little air, the cabins being intolerably close, from every thing being necessarily battened down. I was just putting my head out of the Companion-door to take a last look at the night, when a heavy sea struck the vessel in mid-ships, and curling as it came, descended like a huge torrent as far as the wheel, which it just missed, but drenching every body on the deck and nearly washing the Steward overboard. It then poured down the Companion-steps with a noise like thunder, causing no little consternation among our female passengers, one of whom was drenched from head to foot. The weight of water was such that the vessel lurched and staggered under it, as though hardly able to rise from the super-incumbent pressure.

7th.—Land was visible at daylight. As we approached Mauritius we could not but be struck with the bold and grotesque outline of the mountains that intersect its central portion in several distinct ranges; that immediately overhanging Port Louis, the Capital, and of which the celebrated bluff called "Peter Botte" constitutes a part, is peculiarly grand and romantic. The verdure of the lower lands along the coasts, clothed with young sugar canes, and the exuberant vegetation of a tropical clime, presented a striking contrast to the appearance of the countries we have so long been conversant with; the Australian forests being as remarkable for their sombre hues as those of the tropics are for their

richness and verdure. The shipping, the size and number of the buildings composing the town, the forts which command the Port, and the artificial means that have been resorted to for the improvement of the harbour, all contribute to remind the stranger that this Colony is a place of great commerce and of wealth. We went on shore in search of lodgings but were unsuccessful; board and lodging are difficult to be met with here.

8th.—Called on Edward Chapman who is a merchant here. By his recommendation we took up our quarters at the only Hotel which bears the character, or indeed the internal aspect of respectability. Very few of the people speak English, so that we are under the necessity of bringing the little knowledge we possess of French into requisition; even that little we find of great use. It is not only the language of daily intercourse and of business, but it is the official medium of communication, all the Courts of law conducting their business in it. In the evening we accompanied Edward Chapman to his residence on Plaines Wilhelms, which is seven miles from the town, at a considerably higher elevation above the sea, consequently in a more salubrious climate. Many of the more opulent inhabitants have country residences, in this neighbourhood. Hardly two miles from Port Louis the road crosses the Grande Rivière, a fine stream from which the town is supplied, by an aqueduct terminating in pipes laid to the houses. The river is fed by the mountain streams which flow through a succession of deep ravines that wind their sinuous course from the highest parts of the Island, and the sides of which are clothed with all the wild profusion of tropical vegetation. The road from Port Louis to Plaines Wilhelms, is in many places, lined with groves of Mangoes and Tamarinds, in others with Acacia and the Agave. The Date, Cocoa-nut, and other Palm Trees are also numerous.

11th. First-day.—E. Chapman read a portion of Scripture along with a form of prayer before breakfast. Subsequently the family again assembled, when the Liturgy of the Church of England was read aloud, and my companion afterwards expressed something in the line of exhortation. In the course

of the day we had much serious conversation with our host, on religious subjects, in which we had an opportunity of explaining our views of the nature of worship. In the afternoon we had a quiet walk with our friendly host, along the margin of a beautiful ravine, which forms, at its base, the bed of the Grande Rivière. The sides of this ravine are rocky and steep, offering a covert for maroons or runaway slaves, who in former times were very numerous, and who are still a cause of disquietude to the inhabitants. It is to be presumed that many of them have been the victims of oppression; and as such they are more deserving of commiseration than of blame. For though slavery is said to have been exhibited here in its mildest form, from the effects that are yet visible, I cannot but believe that it has been "a bitter draught." The labouring population consists of three classes, viz. the Apprentices, Emancipated Blacks (including the slaves belonging to the Government at the time of the abolition of slavery), and the Free Indian labourers. The different classes are easily distinguished by their costume, the apprentices not being allowed to wear shoes! and the light graceful costume of the Indians, and their turbans especially, readily marking them as Orientals. The Salaam of the East has been adopted as a general mode of salutation among the working people.

13th.—We breakfasted with Lieutenant Turner, a pious officer in the Engineers. It is a striking circumstance in connection with the state of religion in the army, that so large a proportion of the officers who are pious, should be of the Royal Engineers, as a sprinkling of this corps is attached to every regiment, and they thus, in reality, become the missionaries of the army. Lieutenant Turner observed that he was personally acquainted with forty officers of his own corps who are decidedly religious characters.

The forlorn condition of the peasant population, neglected and still oppressed, though slavery had received its death-blow, the gross laxity of morals, and the vanity and superstition which infected all

classes of the inhabitants, deeply stirred the minds of the two missionaries. A few facts will show into what a depth of ignorance and moral depravity the island was plunged. Out of upwards of 60,000 apprentices it was said not more than a dozen could read. Nine-tenths of the population, Negroes, Free Creoles and Europeans all included, were believed to be living in concubinage. The "free" Indian labourers, an importation from Hindostan, were so barbarously robbed of their liberty, that if they desired to lodge a complaint against their masters, they were obliged to lie in the common gaol until the master was at leisure to answer to the summons. As might be expected the First day of the week was almost utterly disregarded as a day of worship and rest. On this point our diarist says :

3 mo. 18.—The First day of the week is generally observed as a day of festivity, when the French inhabitants particularly, see company and mix with their friends. Hence they are not disposed to forego the services of their domestics on that day, even for a couple of hours. A great many of the shops are kept open, and the sound of the hammer is every where heard, carpenters, shoemakers and other artizans, pursuing their usual avocations. It is therefore no cause of surprise that places of worship and sabbath schools should have few attenders. .

Even in this moral waste, J. B. and G. W. W. found some good men, with whom their hearts were knit in Christian friendship. One, an officer, has been already mentioned ; a second was John Le Brun, a valuable Dissenting Minister ; and another was George Clark, many of whose relations were Friends.

3 mo. 19.—We spent the evening with George and Jane Clark, along with several other christian friends. G. C. is the conductor of the Mico Normal School, and is also a laborious minister, rendering his religious services gratuitously.\* His attention is especially directed to the Creole population in the country, in the vicinity of the Mico School at Mapou, which he visits once a week. Though professing with the Methodists, as they have no organized society here, he moves altogether on independent grounds, by which, if I am not mistaken, his usefulness is increased. Proclaiming the gospel message from genuine concern for the eternal welfare of others, receiving neither fee nor reward of any kind but the consciousness of having sought to discharge his duty, his zeal and disinterestedness are unequivocal. His father is a valuable Friend living at Southampton, and he himself is attached to the principles of Friends, and acknowledges that he now understands and appreciates them to a much greater degree than formerly. Jane Clark is associated with her husband in the management of the school, which is for both sexes.

Later on, J. B. and G. W. W. became acquainted with Lieutenant Grey, now, Sir George Grey, Governor of New Zealand, who was then on his way home from Australia.

5 mo. 25.—We spent the evening with the family of the Colonial Secretary, where we had the pleasure of meeting Lieutenant George Grey, a principal officer in the exploratory expedition to the western coast of Australia, which has just returned in safety. Whilst traversing the wilds of Australia the mind of this young man was deeply interested on the most important subjects, and we were favoured with an

\* The Mico Charity had its origin in the bequest of a wife, for the ransom of her husband, who was a captive at Algiers, with remainder for the relief of Christians in bondage to the Moors. There being no object for its application, the legacy accumulated, and was nearly being lost, when an Act of Parliament decreed its appropriation for the benefit of Negro Apprentices emerging from Slavery.

opportunity of answering his serious inquiries ; his attention having been directed to some of those Christian doctrines and practices which are almost exclusively upheld by the Society of Friends.

In such a state of things as existed in Mauritius it was not to be expected that J. Backhouse and G. W. Walker should meet with much encouragement in their christian labours. However they held many small meetings for worship, and visited the schools, jails and other public institutions, in the capital and elsewhere. The Island is so small that no spot is much more than thirty miles from Port Louis ; and they several times crossed to the opposite coast, and as far as Mapou and Poudre d'Or to the North-East, and Mahebourg to the South-East. The following is a notice of one of their religious meetings.

3 mo. 25. First-day. Mapou. A congregation of free people of colour assembled in the School House, and formed a very interesting and attentive audience. It was impossible to regard these poor people, just beginning, we may hope, to emerge from darkness, without powerful emotion, not merely on their own account, but also with reference to the class below them, the apprentices. At present, though many of them are not more than one or two removes from slavery, they look down with sovereign contempt on that unfortunate class. After George Clark had gone through his usual religious labour with his attentive audience, we addressed them, under the feeling of lively interest in their welfare, being sensible of a solemn influence over the assembly. They afterwards seemed pleased to shake hands with us, and expressed a hope that we should visit them again.

There are in Mauritius two tombs of historical interest. The one is at Pamplémousses, a village which lies a few miles from Port Louis on the north.

This tomb, which our friends could not spare time to visit, is erected in remembrance of Paul and Virginia, two real though humble personages, whose names St. Pierre has embalmed in his romantic story. The other is the grave of Harriet Newell, the American Missionary, in the cemetery of Port Louis, where G. W. Walker was unable to distinguish it in the crowd of sepulchres which stand so thick together that access to them is difficult. It was an unkindly spot for her husband to consign these loved remains to, where "the inscriptions bear little evidence that either the survivors or deceased partook of the hope full of immortality;" and where "reference is made to death as an eternal sleep, but seldom as the portal to a state of bliss."

On the 31st of the Third Month, having taken their passage in the *Shepherdess* for the Cape of Good Hope, and seen their luggage stowed away and their berths set in order, the Friends went on board, expecting to see no more of Mauritius. But to their surprise when the Captain came on board he informed them that they could not sail with him, as the principal shippers had protested against the ship's touching at the Cape, as likely to prove a detention. This was a disappointment for the moment, and the rain descending in torrents made the return on shore, with a large quantity of luggage, no small trial of temper. George Clark stood their friend in this exigency, helped them to repack, procured carts to convey the boxes, and took them to his own house, where they remained during the continuance of their sojourn in the Island.

On the 3rd of the 4th mo. on their return from a drive into the country, they encountered an Indian procession.



We could hardly advance for the crowd of people assembled in a part of Port Louis called Malabar-town, to witness a sort of religious ceremony among the East Indians, called a Yamsey. Several men, nearly naked and variously decorated with paint, and others with towering caps on their heads, reminding one of a fool's-cap, danced and performed various antics, as they carried on high above the crowd, four or five large structures resembling meat-safes, and which are in fact called here "Gardes-mangers." The ceremony is performed once in a year, or as some say once in eleven months, and lasts for eleven days. At a certain season the Indians repair to the river side, where one of their number dives, and whatever he first lays his hands upon is brought up, and regarded either as a god, or at least with superstitious reverence during the remainder of the year. Begging constitutes a part of the ceremony during these exhibitions, and such is the ignorance and dark superstition of many who call themselves Catholics, that it is quite a prevalent custom to make the Yamsey an offering. A barn-door cock is among the most common; some offer a tin hand, others money, probably proportioning the oblation to the importance of the thing they desire; for the idea is prevalent that by so doing the wish of their hearts is likely to be secured! For some time before the annual feast of the Yamsey occurs, the tinmen are kept busily employed, and when it takes place there is quite a general mortality among the fowls. The exhibition reminded me of the amusements of children, except that it is a painful indication of a state of things, perhaps not unaptly described in the words of the prophet; that "darkness covers the earth and gross darkness the people," and therefore exciting corresponding emotions of sorrow in the mind.

Their detention on the Island lasted till the 27th of the Fifth Month, during which time they were engaged in collecting information on the state of the apprentices and Indians, and in making visits in the Capital and in the country.

4 mo. 30.—We returned to Port Louis in the Omnibus

which had conveyed us to Mahebourg. The passengers on these occasions are generally of a motley description, consisting of White and Coloured, bond and free. On our way to Mahebourg one of the passengers was a young man an apprentice, who according to the standing regulation, was without shoes, but in other respects was gaily dressed in a blue cloth jacket and trousers, a white shirt with a couple of gold brooches attached to the breast, and a silver chain round his neck, to which was suspended an elegant gold watch. It was curious to observe the air of contempt with which some of the passengers at first appeared to regard him. He was however the most lively and loquacious person in the carriage, and literally obliged the rest to answer his interrogations and join in the laugh at his lively sallies. He appeared to act as footman to a female of colour with a child, to whom he seemed to belong, but might occupy on the estate the office of a "Sucrier," (the person who has the charge of the sugar-house) who I am told is not unfrequently an apprentice, and enjoys greater privileges than the rest of that class. With the garb, unhappily, he did not fully support the manners of a gentleman, as an occasional application to a shabby snuff-box sufficiently indicated, from which he furnished his mouth with a pinch. I say his mouth, for the practice is universal here, among the labouring classes, to put the snuff into the mouth, generally rubbing it upon the gums of the lower row of teeth, where it remains deposited. It is but rarely that apprentices can support this kind of appearance, for though many of them, particularly the mechanics and those who follow occupations in Port Louis, earn considerable wages, the greatest proportion, indeed sometimes the whole, is monopolized by the master of the apprentice, who lets him out for hire. The Omnibus being very full and the hills numerous and steep, we gladly got out occasionally and walked. There was but one passenger who in a few instances followed our example; indeed our readiness to alight seemed to be quite a matter of surprise, if not amusement to our fellow-passengers. The reluctance to use their limbs, if by any means they can command an ass, or a mule, or some sort of conveyance, is quite characteristic of the Creoles. There is too little con-

sideration in this respect for either horses or men ; the latter being too much used as beasts of burden. Some years ago the palanquin was the principal mode of conveyance, but it is now nearly superseded by carriages of various kinds, horses, mules, and asses ; this is owing in great measure to the improvement that has been made in the roads, since the Island came into the possession of the English. The want of consideration for the feelings of others is now exhibited in another way. It is very common to see a young and vigorous man on horseback, followed by a servant on foot, for the mere purpose apparently of carrying his master's umbrella or parasol ; the servant meanwhile having to keep up with all the paces of the horse. Another frequent custom is to make the servant who is an attendant on a carriage run behind, and he has to keep up with it as it rolls along at the briskest pace. It is also usual to make a footman carry the portmanteau of a person on horseback during a journey. Oppressive as these things would appear to Englishmen, and doubtless they must be measurably so to all, the Blacks do not appear to suffer from the exertion as one might expect.

5 mo. 27. First-day.—After attending the morning “service” at J. Le Brun’s Chapel, where my companion was briefly engaged in testimony at the conclusion, and partaking subsequently of a light repast with our valued friend Jane Clark and her interesting little girl, who wept aloud at the prospect of our departure, we proceeded on board the *Olivia*, which we found getting under way. It was just two months since we debarked from the *Shepherdess*. The interval spent in Mauritius has enabled us to acquaint ourselves more intimately with the existing state of things, and though from the comparatively short period we have been on the Island, and our imperfect acquaintance with the French language, the information we have gained must necessarily be incomplete, we may indulge the hope that it will subserve the general interests of humanity in connection with other sources of evidence.

28th.—At sunset we were abreast of the Isle of Bourbon, a French Colony, distant one hundred miles from Mauritius.

It appeared to be twenty miles distant from the vessel. We had a pretty good view of the outline of the mountains, which attain to much greater elevation, though they are less regular in form than those of the Mauritius. There is a Volcano at Bourbon, the smoke of which we could see very distinctly, issuing from the crater at a great elevation : though it is said to have been very active of late, we could observe no appearance of flame.

6 mo. 4.—The island of Madagascar was in sight this morning at sunrise, about fifteen or twenty leagues distant. The tops of several considerable mountains were visible. One cannot look upon this vast island, and think of its numerous inhabitants now suffering the bitterness of religious persecution, without a feeling of deep solicitude for their welfare. Surely light will ultimately prevail over heathenish darkness, and the time arrive when every man shall sit under his own fig tree, none rising up to make him afraid. May it be hastened in the Lord's time !

21st.—The land about Mossel Bay in the Cape Colony was in sight.

24th.—First-day, being fine we assembled on deck for religious purposes. The crew though in general orderly, still exhibit much indifference on religious subjects, declining with one or two exceptions, to attend on these occasions. How does the veil of sin and unbelief obscure the right perception of eternal things ! Almighty power can alone dispel it : this veil is done away in Christ.

## CHAPTER XVII.

SOUTH AFRICA. CAPE TOWN.

On the 27th of the Sixth Month, 1838, the *Olivia* anchored in Table Bay, at the Cape of Good Hope, opposite to Cape Town, having been thirty-one days on the passage from Mauritius. James Backhouse and George W. Walker took up their quarters at a boarding house kept by a pious widow. They remained in Cape Town and its vicinity upwards of three months. During the early part of this time they had the pleasure of frequent intercourse with the South Sea missionary, John Williams, who arrived in the *Camden*, with a large party of younger missionaries. Much of the latter portion of the time was occupied in preparing for a long journey into the interior, in which they visited all the Missionary Stations of every denomination then in existence in South Africa. Their travels extended beyond the limits of the Colony to within a few day's journey of Port Natal on the East, to Motito on the North, and across the Orange River into Great Namaqua Land on the West.

6 mo. 27.—We called at the Post Office, where a considerable packet of letters awaited us. Among mine, besides one from Van Diemens Land, were four from my dear friend Rachel Priestman, and one from George Richardson. These communications from my beloved friends, from whom I have been for nearly two years without receiving direct intelligence, afforded me much comfort. Bless the Lord, O my

soul, and forget not all his benefits, who continues to crown me with loving-kindness and tender mercies. I feel that I am far from having attained to that degree of simple trust in the Lord which shuts out the fear of evil tidings from afar; but he has in great mercy been better to me than all my fears.

7 mo. 2.—Attended a meeting in the Union Chapel, held monthly in promotion of missions. The occasion was rendered peculiarly interesting by the presence of John Williams, who, with a number of young men about to enter on Missionary labour, has put into Simon's Bay, on his way to the South Sea Islands. The Camden has had a fine passage. She is devoted exclusively to missionary enterprise; and it struck me as a particularly interesting feature in connection with the means raised for her outfit, that persons among the nobility and in the higher walks of life have shown their good will to the cause by contributing. After John Williams's interesting communications, my companion addressed the meeting, giving some account of the state of the Aboriginal population of Australia and Van Diemens Land, and the means in operation for their benefit. Dr. Philip spoke in conclusion.

4th.—At breakfast this morning, there were a number of the Missionary party from the Camden. Conversation turning upon the anticipated Burmese war, in allusion to a comment by a military officer from India, one of the Missionaries (who I subsequently discovered does not occupy the station of a Minister) launched out into what I could not but regard as a gratuitous apology for defensive war, no one having made the least reference to the subject. The time and circumstances did not admit of going into the subject at much length. But in answer to the remark, that "defensive war could not be dispensed with," I referred to Pennsylvania, where so long as the government was vested in William Penn, it had been dispensed with; adding, that as the Scriptures foretold a period when war should be learned no more, we must infer that before that period should arrive, a different sentiment from that which had been advanced

must prevail and be acted upon, or it was difficult to conceive how the prophecy was to be fulfilled. To this assent was given, and the conversation dropped.

6th.—Attended a meeting convened this evening in Dr. Philip's chapel, for the promotion of First-day Schools. The evening however being wet and the attendance consequently small, the business of the meeting was deferred; but at the request of Dr. Philip, John Williams delivered an address on "the love of Christ," in which a good deal of ingenuity and felicity of expression was to be observed, in illustration of many excellent sentiments. Many were delighted with the eloquence and brilliancy of the remarks, and I hope that some were also edified; but I confess the few simple petitions that were afterwards put up, apparently under the fresh feeling of spiritual need, by the worthy speaker, were attended with more evidence to my own mind, of the hallowed influence of that Power which alone can render words efficacious to the hearer, than the eloquent address that preceded them. The love of Christ is indeed an inexhaustible theme, which neither the tongue of men nor even of angels can ever adequately express; but though in measure demonstrable to the understanding, it must be felt to be rightly understood. And I apprehend that a very few words, with little of human learning or ingenuity, but expressed under the fresh feeling of the love of God shed abroad in the heart, tend more to his glory, than the elaborate efforts of human memory and understanding; though I am far from asserting that where these are used with a sincere aim to benefit our fellow-creatures, they are not measurably blessed.

9th.—In the evening, attended the meeting in the Union Chapel, adjourned from the 6th instant. The place was filled with people, among whom were most if not all the Missionaries and their wives. John Williams was one of those who addressed the audience, in addition to Dr. Philip, J. Backhouse and myself. His account of the liberality of Newcastle and Darlington Friends, in furnishing him with a press and types for the use of the Mission, had a beneficial effect, by stimulating others to contribute towards an object of great

importance, which J. Williams introduced to the notice of the Meeting. I refer to the establishment of Infant Schools in the Pacific. Ebenezer Buchanan, one of three talented young men, brothers, who have been actively engaged as Infant School Teachers in Cape Town, having volunteered his services in this useful work, a few friends to the cause had determined on raising at least a part of the means necessary for the undertaking. And when the Meeting was made acquainted with the amount of the deficiency, it was immediately made up by subscription.

I was pleased to observe in J. Williams' description of the effects of missions in the South Seas, a guarded manner of expression, united to an unaffected simplicity, which I feel assured will commend the cause much more than any overdrawn statements, whether occasioned by the enthusiasm of the moment or other causes. He pointed out the present occupations of the people as contra-distinguished from their former idolatrous and corrupt practices; and at the same time that he guarded his hearers from concluding that all who professed Christianity were deep Christians, or Christians at all, he demonstratively proved that a great and a noble work had been effected through the instrumentality of Missions, both in the suppression of a mass of the most appalling evil, and in the substitution of moral elements which can hardly fail to be productive of infinite good. In addressing a few remarks to the young men, more especially those who are going out under the auspices of J. Williams, I thought it my place to state the Scriptural truth on the subject of war, and my conviction that a faithful attention to the teaching of the Holy Spirit, which guides into all truth, would lead to the universal admission of its contrariety with the whole spirit and letter of the Gospel; and to press upon those who were about to engage in the work of christian instruction, the importance of upholding a perfect standard, both of opinion and practice. It was pleasing to find that the individual whom I have elsewhere referred to as having advocated the lawfulness of defensive war, had not taken my remarks amiss, but on the contrary, after the meeting, took me by the hand and thanked me in a



Christian manner for the counsel that had been imparted, assuring me the subject should have his renewed and deep consideration.

10th.—In company with Dr. Philip, John Williams, and one or two other missionaries, my companion and I visited four Infant Schools, in which some hundreds of children of both sexes, and of all ranks and shades of complexion, are training to habits of virtue and usefulness. There are in Cape Town several other Infant Schools, as well as many for the instruction of children of more advanced years. I must briefly allude to one on the British and Foreign system, where nearly one hundred children, who were very recently running about utterly neglected in the streets, are reaping the benefits of daily instruction under a converted Jew.

15th. First-day.—We held two meetings in the School-room in Long Street. In the morning about fifty people attended; in the evening more than three times that number. My dear companion had much acceptable service in both, and notice was given at the conclusion, of our intention to meet for public worship every First-day during our stay in Cape Town.

16th.—According to arrangement we started in company with Dr. Philip, J. Williams, Jane Philip, George Greig, and some young people, for Simon's Town, distant about twenty-three miles, and where the Camden lay at anchor. We got in at an early hour in the afternoon, and soon found out the residence of Richard Jennings, from whom we had received a pleasant letter. Some years ago he and his family were burnt out of their house, and lost the whole of their little property, escaping themselves with difficulty. The Wesleyan school in Cape Town, which R. J. superintended, being shortly afterwards given up, he took to the business of candle-making, and with his wife and children, removed to Simon's Town, where they are doing well. He is strongly attached to the views of Friends, and is generally regarded as more of a Quaker than a Wesleyan. Our visit afforded both Richard and Mary Jennings much pleasure: they have but a small house, and have set out with the determination to forego what would

otherwise be suitable conveniences and comforts, until they can pay for them, a rule that is worthy of general adoption. The evening was divided between them and our Missionary friends, whom we visited at their temporary lodgings.

17th.—Paid a very interesting visit on board the Camden, to the Missionaries and their families, with whom we breakfasted. After the Scriptures had been read, Dr. Philip engaged in solemn prayer. There was much in his devout petitions which a ministering Friend would probably have embodied in the language of exhortation: his weighty utterance called to mind the temptations and besetments to which the hearers as missionaries are peculiarly exposed, and it included the deep exercise and appropriate petitions of a father in the Church, to which we could say, Amen. A solemn sense of Divine power was present on the occasion, contriting many hearts. It was comforting to take leave of these worthy persons so greatly devoted to the cause in which they are embarked, under circumstances so grateful to our feelings; and though many of them are yet inexperienced, I sincerely hope they will all receive a blessing from on high.

19th.—After breakfasting with Richard and Mary Jennings we started on foot to return to Cape Town, the wagon having returned on the 17th. R. J. accompanied us some miles of the way. We separated under lively feelings of mutual interest. We have been much gratified with our visit; Mary Jennings is a true help-meet to her husband; and though their circumstances are humble, they are so concerned to walk in the divine fear as to command the respect of their neighbours, thus verifying the fulfilment of the promise, "Them that honour me I will honour."

We made several calls at the houses of colonists as we journeyed along, in order to leave tracts. At one of an humble character, occupied by a man in the police, whose wife was standing at the door, we stopped in consequence of an invitation to walk in and see one of the children who was sick. He was a youth of twelve years of age, who had been a drummer, and whose days appeared to be numbered. While

speaking to the poor lad there seemed a little opening for addressing the parents, and ultimately engaging with them and their children in prayer. It felt to me as a brook by the way; the family did not appear to make any profession of religion, but affliction had softened their hearts.

20th.—Had some conversation with Dr. Philip as to the best mode of travelling in the interior, in the prospect of visiting some of the missionary institutions. We have long had this engagement before us, and it now begins to assume a specific character.

8 mo. 7.—Attended this evening a meeting of the South African Christian Instruction Society; and took part, along with Dr. Philip and others, in the proceedings, which were of a very interesting character. The "Report" stated that Mahomedanism is greatly on the increase in Cape Town and this was confirmed by several of the speakers. Dr. Philip, in a heart-stirring address, clearly traced the cause of this to the inconsistent conduct of professed Christians, who, in respect of the treatment of slaves have displayed less humanity than the followers of the false prophet. No wonder that now when these poor people are escaping from the relentless grasp of such professors of Christianity, they should show their preference for a system that is not associated in their minds with such bitter fruits.

The symptoms of impaired health which had shown themselves in George W. Walker while in New South Wales, re-appeared during his tarriance at Cape Town. He speaks of suffering from pain in the chest and irregular action of the heart. "I find he says (8 mo. 15) that I cannot sit and write as I used to do; exercise and release from mental application have become essential to me in a much greater degree than formerly." On this remark it may be observed that during their travels, no inconsiderable portion of his time had been employed in writing.

He was an excellent penman, and was accustomed to make fair copies, often two or three, for various purposes, of the Reports, Addresses, and other papers which J. Backhouse and he prepared from time to time. He maintained also a pretty large correspondence; and his voluminous Journal was kept up with great regularity and completeness; between twelve and thirteen hundred large pages, very closely written and in a clear and beautiful hand, attest his accuracy and diligence. The journal, though addressed to Margaret Bragg, was intended by him for the use of his friends generally in England. It is therefore not surprising that it should disclose less of his spiritual life and of the under-current of his affections and cogitations, than we should like to be acquainted with. A few of his private letters have been preserved, which occasionally afford a little insight into what was passing in his mind, apart from the noble and engrossing object of his journey. In reference to the first passage in the following extract from a letter, it will be borne in mind that when J. Backhouse, and G. W. Walker left England, the principle of the Temperance Associations consisted in abstinence from spirits and in the moderate use of other intoxicating drinks; but the friends of the cause, finding this platform, too narrow, soon adopted the more thorough and effective principle of total abstinence from all alcoholic beverages. The new position of the Society recommended itself at once to G. W. Walker and his companion, who began to act upon it from the time of their arrival in Africa.

TO RACHEL PRIESTMAN.

Cape Town, 8 mo. 23, 1833.

I have thought a good deal about thy comments relative to even the moderate occasional use of wine, and have concluded to abandon it altogether. I have to thank thee for bringing the subject so closely before me; for I really did not see in quite so striking a light as I now do, that it is desirable to be able to say that we neither touch, taste nor handle a thing, which, whilst not usually needful for health, is so powerful an engine of evil in the hands of the unwearied enemy of man. J. B. and I are now both acting upon the principle of total abstinence; and although it does not require us to make any very material change from previous practice, it certainly gives us a materially augmented influence over others in discouraging the use of stimulating drinks.

I thank my God, that he has taught me, and those also who are likely to be connected with me, to be content with a little; and I have an humble trust that the little that is absolutely needful will not be withheld, and that I shall be strengthened to earn it in the right time and way, and under such circumstances as not to debar me from any service the Lord may call for at my hands. I have great occasion to put my whole trust in the Lord; and of late, blessed be his name, my ability to trust him for time and for eternity has been increased, so that at times all fear as to the future has been suppressed. He has been with my dear Companion and myself during now nearly seven years, in a very special manner, whilst seeking to serve him in the line of allotted duty; and though in my own case, his multiplied mercies have been too often requited with ingratitude and unbelief, the faithfulness of my covenant-keeping God has been so proved to me, that as I write, and often of late, I have thought and hoped I should never distrust him again. O he is worthy to be trusted, feared and adored, yea and loved!

We are now entering upon a new and wide field of labour. It is in all probability the last stage of our travels together on this extended engagement. We have had our trials, our

temptations, and our buffetings; but my faith is strong that the grace of God is sufficient, and will carry us through, to the praise of his own name. The labourers are many in this part of the world, compared with those parts we have recently visited, especially as regards missionary efforts. The schools are also numerous; a very desirable auxiliary means of doing good, more particularly when we consider the character of the major part of the population, just emerging from slavery, or from heathenism, or both.

The time seems to be a little nearer than it once looked, for seeing my dear friends again face to face, such of us as may be spared to meet. Should this be our lot, to me it would indeed be pleasant. But we are short-sighted creatures, and know not what a day may bring forth. We have a long journey before us, many difficulties, perhaps some dangers; and the inscription that attaches to all terrene objects and pursuits, awaits even ours, though the higher interests of another world may be blended with our movements, that they are mutable and uncertain, as regards man, though known to Him who seeth the end from the beginning.

G. W. WALKER.

9 mo. 1.—H. J. Venable, an American Missionary, devoted the forenoon to our service, in pointing out the various missionary stations, most of which he has visited, whilst I coloured the different spots on the map, varying the hues to render them easy to refer to on the journey. We have references to twenty-seven stations occupied by the London Missionary Society, twenty-five by the Wesleyan Methodists, seven by the French missionaries, seven by the Moravians, five by the missionaries of the Glasgow Society, and three by those from Berlin; in all seventy-one.

9th.—First-day. When we sat down at meeting I felt low both in body and mind; but the gracious presence of the Comforter of his people was felt in such a way as to impart, I thought, new vigour to both. What a blessing that the privilege is not dependent upon numbers. How ought we to

be encouraged in fervent, patient waiting upon the Lord, yet how prone are we to grow weary of the exercise !

26th.—My companion has received a box of books. Among many interesting late publications is a copy of dear Hannah Kilham's *Life*, which I anticipate much gratification in perusing, and not the less so for being the gift of my much-valued friend Elizabeth Robson, who with many more of my loved brethren and sisters is often brought to my remembrance with sweetness.

We have had several interviews with J. H. Schmelen, a simple-hearted missionary, an elderly German, who is in town with his wife and family, to obtain the customary annual supplies ; having come with a wagon and two spans of oxen about four hundred miles, from Little Namaqua Land, where he is stationed. He has inspected our outfit and has pronounced the arrangements good.

The outfit for an African journey is a work of magnitude, and J. B. and G. W. W. had been employed for several weeks in making preparation for their's. First a wagon had to be built, and fitted up almost like a house or a ship, for all the requisitions of daily life ; then two spans or teams of fourteen oxen in each, were purchased, at four pounds a head. A cow was also procured, for a supply of milk for the two friends and their attendants, the travellers having resolved to take no intoxicating liquors, nor to allow any to be used, so far as they could prevent it. They also took a horse, adding afterwards more of these useful animals as the occasion arose. The company or household of the wagon consisted of an Irish driver, who spoke Dutch fluently ; a cook and washerman, who was also by trade a tailor ; a Hottentot "leader," whose business it was to guide occasionally the foremost pair of oxen by a thong passed round their horns ; and lastly, a man of colour, well acquainted

with the road and thoroughly at home in the "bush," to act as guide and herdsman. From G. W. Walker's minute description of the wagon, we extract so much as to give some notion of its make and capabilities. It was thirteen feet long, inside measurement, and three wide at the bottom. It was furnished with three large chests; one in front supplying a seat for the driver and leader of the oxen, one behind this was occupied in the same way by the two friends, and one behind, which was lined with tin, and served to keep biscuits and rusks in, for occasions when bread might not be obtainable. Boxes were also arranged on the floor of the wagon, and lashed to it with staples. On these were laid the bedding and clothes, and the stores for immediate use. All was so arranged as to avoid injury in case of an overturn. The wagon was tented with sail-cloth, well painted, stretched over an Indian matting, upon an arched frame of split bamboo; and over the painted cloth was a cover of sail-cloth as a protection from the sun. On each side of the body of the wagon was also a box for the tin and pewter wares; behind was a chest and painted bag for the goods of the attendants, and underneath a "trap," for the cooking-pots, &c. also two four-gallon casks for water, let into iron cramps. In addition they were provided with a large sheet of canvass which was easily attached by loops to either side of the wagon, and being pegged tight to the ground, formed a tent for the attendants, in wet, cold or heat.

They took with them a large supply of books and tracts in Dutch. Amongst the latter, two were especially useful, *The Mother at Home*, and one



written by themselves, entitled *Salvation by Jesus Christ*.\* G. W. W. says :

We feel it a cause for thankfulness, that, cut off as we are in great measure from communication with the Dutch, we have the means of putting into their hands a tract that directs the reader to what may be regarded as the essential doctrines of the Gospel, showing at the same time their practical application. As most of the Dutch can read, it may through the Divine blessing prove as a seed that may not be unproductive of fruit.

They started for the journey on the 27th of the Ninth Month. "Everything says the journal being at last in readiness, the wagon with us and our people moved forward, and we soon turned our backs upon Cape Town."

\* No. 47 of the York, and 75 of the London series of Friends' tracts.

## CHAPTER XVIII.

### SOUTH AFRICA.

#### JOURNEY FROM CAPE TOWN TO PACALTSDORP.

THE Colony of the Cape of Good Hope, which occupies the southern extremity of Africa, consists of a succession of terraces rising from the sea on the south, to the basin of the Orange River on the north. They are intersected by numerous ravines or beds of torrents, many of which contain little or no water during the summer months. The last or highest terrace, at the foot of the Nieuwveld Bergen, is called the Great Karroo, and is an extremely barren and desolate tract of country. The boundary of the Colony on the west is the Atlantic Ocean; on the east, at the time of the visit of our Friends, it was the Great Fish River, now it is the Great Kei River. The population consists of many races, amongst which the most numerous are the Hottentots, the Dutch Boors,\* and the English Settlers.

The road which the Friends took in the long journey they now commenced, lay directly east through the Colony. The first day's journey carried them to the Zwarte Rivier, where they "outspanned" for the night. "Before retiring to rest," says G. W. W. "we read a portion of the Scriptures with our people, and felt that we had renewed cause of

\* The word Boor in the Cape Colony signifies an occupier of his own land, and is nearly synonymous with Yeoman, in England.

thankfulness to Him who dispenses temporal as well as spiritual blessings, for the favourable circumstances under which we were commencing this arduous journey."

Before reaching Caledon, they had a little experience of the toils and inconveniences of African travel.

10 mo. 2.—Being encamped near to several farms, it became necessary to tie up the oxen to prevent their straying upon the corn-lands. They require some training before they will submit, and it cost our people an obstinate battle with the unruly ones on this first occasion; and their tugs during the night causing continual jerks to the wagon were a serious interruption to rest.

A great deal of our time is taken up with packing and unpacking, getting at the stores for daily use, as well as at our clothes and other things. So that instead of having a good deal of time for writing and reading, as we hoped would be the case, when not actually travelling, we find some difficulty in making a few rough notes in our journals; and when the day's journey is at an end, the tedious mode of conveyance, exposure to the air, and fatigue, for we walk a good deal, make us so heavy that had we even the time at our command, we should find it difficult to keep our eyes open. Before retiring however, we read with our people, and endeavour, as there is a liberty felt, to impart religious instruction to them, of which they stand much in need. We read in the Dutch Testament with a view to gain further acquaintance with the language; but it is no easy matter to bend the mind to any studious engagement.

3rd.—Caledon. A numerous congregation assembled, chiefly of Dutch. After some pains to find an interpreter, my companion attempted to speak to the people through a youth of about twelve years, but it did not succeed. He then turned to the Dutch tract, "The Way of Salvation by Jesus Christ," of which we had circulated many on the road, and commenced

reading it aloud, and the people became solid and still. We read in turns, and though I dare say it was in a bungling manner, yet having made the pronunciation of the language our first object, I believe we got through so as to be tolerably understood. I subsequently addressed the English, of whom there were about a score present; J. B. following in supplication.

At Caledon they made several diversions from the main route; one the south-west, to the Government Hospital for Lepers, called Hemel en Aarde; another to the north, to Genadendal; and a third to the south-east, to the distant missionary station of Elim.

5th.—Hemel en Aarde. The care of the Institution devolves on the Moravian Missionary, Johannes Fritsch. He and his wife received us kindly; they are advanced in years, and we felt sympathy with them in their arduous and painful duties, as well as with the afflicted objects of their care. Happily the former have the comforts of religion to support them: as regards the religious state of the lepers, there does not appear to be much to encourage. There are seventy-nine adult patients and five children: all except two are Hottentots; one of these is more scrofulous than leprous. This dreadful malady differs from that referred to in the Scriptures, not affecting the colour of the skin generally, but only the diseased parts, which are most frequently the hands and feet. These become diseased, until they come off at the joints: there is a general debility of the constitution, rendering the patient liable to affections of the chest, which generally terminate life. We were pleasantly impressed with the resignation of one old woman, who held up her withered arms, reduced to mere stumps, and cheerfully remarked that it was the Almighty God who had been pleased to deprive her of her limbs; her tone and manner implying submission to the Divine Will.

There is a meeting held every evening, when all who are of bodily ability attend. We attended, and J. Fritsch

interpreted what my companion had to communicate. I subsequently bent the knee in supplication. A very solemn feeling prevailed, and I was peculiarly impressed with a sense of the compassion of an infinite and all-wise Creator being extended towards the least of his creatures; and though he gives not account of his matters to presumptuous inquirers, surely he seals the conviction upon the minds of his humble dependent children, that he "afflicts not willingly nor grieves the children of men," and that his mercy and goodness extend to all his works.

6th.—At an early hour we left Hemel en Aarde. Breakfasted at J. P. Marrées, from whence several of the family were leaving to attend the administration of what is termed the *Nachtnaal* or *Sacrament*, on the following day at Caledon. The Boors scrupulously observe these occasions. It would be quite a scandal if even irreligious persons were to absent themselves; and it is to be feared that this scrupulosity and occasional attendance at the stated place of worship, are too often all that constitute their religion, being made to stand in the place of "judgment, mercy and truth."

Several English gentlemen in this neighbourhood are making great improvements on the estates they have purchased, especially by introducing Merino sheep. Many of the original Dutch farmers have left; indeed it seems as if the Dutch receded before the British wherever the latter gain a footing. It is to be regretted that so little cordiality exists between them.

7th.—Caledon. We counted more than fifty wagons encamped about the village, some of whose owners came from as much as a hundred miles distant, to be present at the administration of the bread and wine. It takes place once a quarter.

8th.—Made several efforts to procure a couple of additional horses, in which we had many painful proofs of the want of principle that characterize the Dutch inhabitants of Caledon.

The schoolmaster and another Englishman furnished them with horses, and they rode out to the

celebrated missionary station of Genadendal, distant twenty-two miles from Caledon. G. W. W. thus depicts the principal features of this moral and industrial oasis, the work of the Moravian Missionaries.

Genadendal is situated at the foot of a range of mountains, and is near the gorge of a principal branch of the Zondereind River, which so far answers to its designation (Without end) as never to fail the inhabitants of the plain. Its waters being led off into many sluices and streams, render the soil amazingly productive, by irrigation. We put up our horses at a house of entertainment kept by some decent Hottentots, where food and lodging are afforded, but neither wine nor spirits. There is no such thing as a canteen in the place, though it contains 1500 inhabitants. O Britain ! Britain ! take a lesson from these sons of Africa, and furnish at least an instance, of one among thy numerous villages, containing a like number of people, without the nuisance of a house licensed to poison the health and morals of the Queen's subjects.

We lost little time in calling upon Hans Peter Halbeck, whom we found both pious and intelligent, and who introduced us to the rest of the Missionaries, seven in number, with their wives, and one widow. They act upon the primitive plan of taking their meals together, and are supported out of the common fund without having separate salaries. Several manufactures are conducted under their superintendence, most of them having been taught mechanical trades. So well are the secular concerns of the Institution managed, that not only are its own current expenses defrayed, but it contributes materially to the support of the other establishments belonging to the Brethren. We were introduced to the family at supper, and were much pleased with their Christian simplicity and unaffected piety; and were reminded of one of the social meetings of Friends, at a Quarterly or Monthly Meeting. We were invited to partake at their table during our stay, and were treated with much cordiality, particularly by H. P. Halbeck, who is one of the three persons constituting the Board of

**Missions in Africa:** he also fills the office of bishop. He speaks English fluently.

9th.—Exclusive of the teachers, the inmates are all Hottentots. They are allowed to purchase the little allotments of ground appropriated to each family. These they have the power of selling again, but only to the inhabitants of the village. By this means an exclusively Hottentot population is maintained. 600 of the 1500, are members of the Moravian Church, and nearly one half are children. The people are maintained by the produce of their land, by mechanical trades, and by going out to service among the neighbouring farmers. They live in cottages, about 260 in number, which are built of mud or of unburnt brick, and form streets, much like an English village. Each house having a garden in the rear, and often a vine spreading its branches in front, the place has a rural and pleasing aspect. When a Hottentot goes out to work among the Boors, he generally leaves his family behind, but where the distance is too great, and the absence likely to be protracted, he takes his wife and children with him. When this occurs, and it is common at all the missionary settlements, it operates as a great drawback upon him and his family. They are cut off from regular religious instruction, and are very apt to relax in their general conduct, especially in regard to strong drink, this being supplied by the farmers as an incitement to exertion, from a mistaken idea of its efficacy in imparting strength.

Genadendal has become famous for the manufacture of knives; and a common clasp-knife known to be of genuine Genadendal make, will bring nearly double the price of one imported from England. I say genuine, for to the shame of some house in England, which has become aware of this circumstance, an imitation not easy to distinguish except by its inferior durability, has been sent out, and sold at an under rate. Four forges are kept constantly going, chiefly in the manufacture of knives. There are also wheel-wrights, wagon-makers, joiners, shoemakers and tanners. In connection with the latter is a bark-mill; and there is also a flour-mill, both of which are worked by water, which here never fails.

There are six schools. The Infant School, superintended by a youthful Hottentot, assisted by H. P. Halbeck's daughter, numbers 150 children. The young man was an orphan whom H. P. H. took under his peculiar care; and he has such a decided talent for infant school teaching, that it would, we were assured, be a matter of no little difficulty to supply his place. He has also the charge out of school-hours, of ten young Hottentots training for schoolmasters; this number being supported for the purpose by the liberality of a German prince.

On the whole, the order, morality, and propriety of conduct displayed by the inhabitants of Genadendal, probably entitle it to the character of a Christian community more than any place we have visited since leaving England.

We succeeded in purchasing a horse adapted to our wants, of an old Hottentot, for which we gave five guineas. Whilst we were looking at the animal, and before we had ascertained the price, a Dutchman from Caledon was overheard to say to the owner, "These are English, you can get a good price for your horse." To which the Hottentot replied, "How can I ask the gentlemen more than it is worth?" The Dutchman was one of the parties who had attempted to impose upon us in horse-hire.

We were present at the evening devotions, in the course of which my dear companion addressed a few remarks to the people, H. P. Halbeck kindly interpreting. H. P. H. is remarkable as a linguist; I understand he can speak fluently in twelve languages; and with this attainment he combines a mass of general knowledge, such as only few possess, and which renders him a very pleasant and instructive companion.

10th.—We took a light repast with this large Christian family, at their first period of assembling, viz. half-past five. Frequently while in their company our minds were sweetly attracted towards them in Christian fellowship; and on this occasion, when about to separate from these dear people, we were afresh impressed with the sense of our Heavenly Father's love, under which I believed it right to supplicate for a blessing on these Christian labourers and their children, and



on the people over whom they are placed as overseers, and that the work of the Lord might prosper among them.

The Friends arrived the same night at Elim, after a long day's journey.

"There is little," says G. W. Walker, "that is prepossessing as you approach this settlement, which is also one of the Moravian Institutions. Like Genadendal, though in even a greater degree, it is indebted to an inexhaustible stream of fresh water; this, in Africa, converts the desert itself as into the garden of Eden. We met with a cordial reception from the two excellent men and their partners who are stationed there, and who appear to be models of Christian simplicity and openness. Neither party was acquainted with the language of the other, but our hearts spoke in a language that was intelligible to one another."

J. B. and G. W. W. returned to Caledon on the 11th, and resumed their journey to the eastward.

14th.—First-day, and the first sabbath we have spent in the wilderness. It was a peaceful and quiet day, as far as the necessary movements about the wagon would admit. These, something like those of a ship, cannot be altogether dispensed with. I read a good deal in the Scriptures; and in the Life of H. Kilham, with whose sweet, lively comments on a variety of subjects I felt much unity, accompanied with an earnest desire, that her bright example of dedication might operate as an incitement to press after the things that are lovely and of good report. Whilst holding our evening reading with the people, my mind felt much clothed with the spirit of supplication; and my companion knelt down and gave expression to prayer for preservation, and to praise for past mercies, in a way that was congenial to my best feelings. How precious is unity on such occasions!

15th.—Again took the road. Left tracts as usual at such of the farm-houses as we passed. At one of these near Droogboom, where one of our people inquired if we could be

accommodated with a little fresh meat and bread, he was asked if it was for Dr. Philip, with the assurance, that if it was for the Doctor, he should starve before he should be furnished with such necessaries. There is a great spirit of enmity against this worthy man, because of the part he has taken in defending the cause of the oppressed, and in promoting equity and righteousness in the earth. He is one of those who may "leap for joy," his name being "cast out as evil for the Son of Man's sake."

The 17th brought us to the banks of the Breëde River. There is a punt here, on which the wagon and ten oxen crossed. The remaining cattle being urged into the river by the whip, swam over in fine style, all landing safely on the opposite brink. But the ascent from the river is sandy and steep; and our oxen being tired, they could not raise the wagon from its first landing place until we partially unloaded it; we borrowed additional gear, spanned in twenty bullocks, and it then moved up the bank against all impediments.

18th.—Zwellendam. The bullocks were spanned out about a mile on the further side of the town. We received a visit from Harry Rivers, the Civil Commissioner, accompanied by William Robertson, the pious minister of the Dutch church, of whose Christian charity and zeal we had already heard much. To both of these persons we had been furnished with letters of introduction; but they did not wait for these, but on hearing of our arrival, came to invite us to their houses. We returned with them in H. Rivers's carriage, in which we were introduced to his wife, who had come with her husband to prevail upon us to make their house our quarters whilst in the neighbourhood. Though realizing every outward comfort which an influential station in society can command, our friendly host and his wife furnish a striking illustration of the uncertainty of all human enjoyments. But two weeks have elapsed since the receipt of intelligence, that their youngest son, a fine youth just entering upon the career of life, had fallen a victim to an epidemic fever at Madras, thus blighting the hopes of his fond parents, and plunging them into the depths of affliction. His mother,

especially, had not recovered from the blow. The interest she and her husband felt about us was permitted however to divert her mind a little from this all-engrossing object, and she took part in the serious conversation of the evening. In sympathizing with them under their bereavement, and offering such considerations as we were enabled to suggest for their consolation, their minds were softened, and I trust, in measure, strengthened to bow in reverence to the will of Him who gave, and whose right it is to take away.

19th.—Some years ago a great awakening took place in this neighbourhood, it is said without any very obvious means. According to the expression of the worthy Minister, "The breath of the Spirit, and the power of God passed over them." In the evening we met a considerable company in a large school-room. William Robertson interpreted for us into Dutch; and he proved a very satisfactory interpreter; his own mind was evidently gathered to the subject, as well as the minds of many in the audience. Some of these expressed to him in strong terms, the comfort they had derived from the meeting: and W. R. himself observed, that it had afforded him great satisfaction to hear the great and solemn truths which he had habitually preached, inculcated through the medium of strangers from a distant land.

On the 20th, they proceeded to Zuurbraak, a village station of the London Missionary Society. Here, says G. W. Walker,

We became the guests of Henry Helm and his wife. The wife of William Anderson of Pacaltsdorp, and the wife of Thomas Melville of Dysal's Kraal, were likewise guests of the Helms, being on their way home from Cape Town, where they had been purchasing their annual supply of stores. These managing women are in the habit of undertaking these long journeys, and they seem to think nothing of them.

21st.—First-day. Henry Helm readily made way for the expression of our religious concern on behalf of his flock, and kindly consented to be our interpreter. The meeting in the

forenoon was attended by several hundreds of Hottentots. We each had a good deal to communicate; and I may gratefully acknowledge, for my own part, under a more than common feeling of Divine authority. My dear companion sat down with the very text that was resting upon my mind to begin with. In the afternoon the greater portion of the congregation assembled as an adult school, many even of the aged being present, and all diligently employed in learning to read the Scriptures. The children were collected in a separate building. It was a deeply interesting sight, to view so many hundreds of our fellow-creatures thus engaged. The people again met in the evening, and were addressed by Henry Helm; my companion adding some pertinent comments on the necessity of singing "with the spirit and the understanding also," in order to render such exercises acceptable to the Supreme Being. This counsel seemed peculiarly needed, for the Hottentots, particularly the females, are very fond of singing, and their voices are sweet and harmonious; but it is to be feared, for want of the savour of life accompanying the words of some of the singers, their singing was but as "the sounding brass or the tinkling cymbal." [Some of them were said by the Missionary to have become envious of each other's voices.]

From Zuurbraak they proceeded to Jonker's Fontein, where they were hospitably received by Andres P. Van Wyk. From this place they made an excursion on horseback over the Little Karroo, a barren country, sixty-four miles, to Zoar, a small station of the South African Missionary Society. It is a spot greatly favoured by nature, a garden at the foot of the Zwartebergen or Black Mountains.

It is hardly possible, says G. W. W. to conceive a greater contrast to the desert just traversed: after having been riding for several hours under a burning sun, and though parched with thirst, meeting with nothing but a pool of filthy water at which one could barely moisten the palate, one is enabled to appreciate the force and beauty of the Scripture

metaphors, such as, "Rivers in dry places," and "Springs in the desert."

From Zoar they returned to Jonkers Fontein, where, says G. W. Walker, on the 27th.

We were invited to spend the evening with the family of A. P. Van Wyk. Several neighbouring farmers were there, who had come to attend the meeting on the following day. Had a solemn religious season with all who were present, including the family and servants of our kind-hearted host, in which we had some interesting service.

28th. First-day.—Met twice for Divine worship. On both occasions we had an open time of labour, some of the parties being persons of religious experience. Most of the Dutch in these parts exhibit in greater or less measure the salutary effects of the labours of their pious minister. A farmer of French extraction who was present seemed delighted to hear a few sentences in his mother tongue. We were glad to have it in our power to put into his hands Barclay's Apology in that language, with which he appeared greatly pleased; he seemed hardly to know how sufficiently to evince his gratitude.

29th.—Took leave of the friendly family of Van Wyk. When shaking hands with the members of the household, I extended this parting salutation to a person of colour. The man who had acted as interpreter, took me aside, and observed, that as I was probably unacquainted with the habits of the people amongst whom we were travelling, he would venture as a friend to recommend me not to give my hand to coloured persons, unless I knew well the feelings of the parties who might be present. In the family we were then with, it would be tolerated, they being pious, and being able to appreciate our motives; but in many quarters it would be likely to shut up our way. I thanked him for his friendly advice, but explained to him that in acting as I had done, I conceived a high principle was involved; that as a messenger of peace and good-will towards mankind, called forth by Him who is no respecter of persons, I could not, in order to meet the prejudices of any, act towards my fellow-creatures

whose skin might differ in colour from my own, as though I counted them of an inferior race.

31st.—Rose long before daylight. The heat is so excessive about noon that it is necessary to take the coolest part of the day for travelling. The Boors generally travel by night; but to do this, two things are requisite, great experience in driving over a hilly country, and a thorough acquaintance with the road; neither of which we nor our people possess in sufficient degree. A little before halting this evening, in descending a hill, one of the arms of the hinder axle-tree grazed against a stone so as to sustain an injury that required repair. The nearest blacksmith was upwards of a day's journey in advance.

11 mo. 2.—Made the blacksmith's residence, which is on a branch of the Gouritz River. Whilst here Dr. Philip and his wife came up in their travelling wagon, the Doctor being on a tour to the various Stations connected with the London Missionary Society.

6th.—Proved a day of disaster. During the night rain had fallen, which, in some places, had rendered the ground slippery; and in descending a steep hill, at the bottom of which is the river Guayang, the vehicle slipped broadside down the steepest part of the declivity into a deep rut, and there overturned. In a couple of hours, assisted by a friendly Dutchman, it was once more upon its wheels, repacked and ready for a start. On proceeding down the hill, a crack was heard, and just as the wagon was entering the river, the bullocks and fore wheels being in the water, down it came again, the hinder axle-tree having given way. The water being shallow where we entered the river, it did not injure the stores, books, &c. but as rain was then falling heavily and there was a prospect of the river rising, all hands fell to work, and the luggage was carried through the water to the opposite side. After this was effected, my companion rode to Pacaltsdorp, to procure assistance, whilst I arranged the things under the tent-cover, which formed our temporary habitation for the night.

Towards sunset J. Backhouse returned, having arranged for the removal of the wagon and its contents to the missionary settlement, the following morning.

7th.—It rained heavily all the night. In the course of the forenoon a Hottentot wagon-maker arrived with a wagon and oxen and a number of people, and we and our chattels were soon transferred to the settlement. William Anderson and his wife and family received us in the kindest manner, appropriating a room for the reception of our luggage, and affording every requisite help. The transition from the cold and wet of the previous day and night to the snug habitation and the agreeable society of our new and interesting acquaintance, rendered additionally attractive by the presence of Dr. and J. Philip, was, it will readily be conceived, congenial to both bodily and mental feelings.

8th.—Pacaltsdorp is a considerable village, and like the similar institution of Zuurbraak, is an original Hottentot settlement, and with the land attached to it, constitutes one of the few places that have not been wrested from this suffering people by the Colonists. Nevertheless the encroachments of the Boors in former years, and the forcible manner in which they impressed the Hottentots into their service, rendered their situation far from an enviable one. When Pacalt, the first missionary who settled among them, arrived on the spot, he found them living in a state of great destitution. He and the missionaries that succeeded him have stood in the gap between them and oppression; and under their auspices, through the Divine blessing upon their exertions, a very different state of things has been brought about, and the village has assumed a very improved aspect.

Dr. and J. Philip left in the course of the afternoon to prosecute their journey to Hankey. It was a heart-stirring sight to witness the feeling displayed towards these worthy persons, by the grateful people who have been so essentially benefited by Dr. P's exertions. I trust there are kindred spirits, even in Africa, who feel a lively interest in the welfare of the whole human race. But it is not every good man who possesses the moral courage and mental qualifications requisite

for such services as have devolved upon Dr. P. or who, under similar circumstances of trial to those he has had to endure, would have displayed equal firmness and ability.

9th.—For a series of years this place has been nearly destitute of rain, which has not fallen during the space of more than four years in such quantity as to make the rivulets run, or to fill the tanks with water. The only spring that has not failed is so limited that it is not sufficient even for drinking and culinary purposes: and as regards the washing of clothes, the Hottentots are under the necessity of carrying them four miles to the Guayang River. The dryness of the climate and absence of the means of irrigation have occasioned considerable distress among the people, who have sown so often in their gardens and fields without reaping a crop, that they have almost ceased to sow at all, and many have had considerable difficulty in subsisting.

From Pacaltsdorp the Friends occupied a few days in an excursion along the coast to the Knysna River. The change in the nature of the country was great. G. W. W. says,

The country here assumes a very different appearance, the hills being much more abrupt, and many of them thickly clothed with forest. This is a district in which Elephants, Buffaloes, Leopards, and other animals of a rare description within the precincts of the Colony are yet to be found. When the day closed, we remarked for the first time that singular insect, the fire-fly, whose luminous flight, like a bright spark floating for a few seconds in the air, generally among the branches of trees or in the vicinity of bushes, and then fading from the sight, gave peculiar interest to the soft stilness of an African summer's evening, reminding us afresh that we were in a foreign clime,

“The land where the orange and citron grows,

And the fire-flies glance through the myrtle boughs.”

Pursued our journey through a country chequered with hill and dale, and abundantly watered by rills that descend from the mountains.



J. B. and G. W. W. passed again through Pacaltsdorp on the 14th, and proceeded the next day to George, the chief town in the county of that name. Here they had a meeting in the Dutch place of worship.

16th.—The place of meeting was so crowded that many had to stand in the aisles. My dear companion was twice engaged in testimony before I felt at liberty to rise. Both of us had to deal very plainly on some points of christian doctrine and practice, quoting largely from Scripture, as it was brought to our remembrance, in a measure of the quickening power of Truth. Upon the subject of spirit-drinking and the use of intoxicating liquors we also had to make some plain statements; pressing upon those who dealt in them, the responsibility that it involved, in which the moderate consumer, who gives respectability to their use, is also implicated. We understood afterwards that notwithstanding our plain speaking, it was well received.

Here they diverged again from the main road to visit Dysal's Kraal, now called Dysalsdorp; a new missionary station lying at some distance to the north, and where they had an interesting meeting with a large number of Apprentices. They returned to Pacaltsdorp on the 19th.

## CHAPTER XX. \*

### SOUTH AFRICA.

#### JOURNEY FROM PACALTSDORP TO THE KAT RIVER.

THE repairs of their wagon being completed, J. Backhouse and G. W. Walker resumed their journey eastward, along what was then the main line of road, and which crossed the Outeniquas Mountains. They hired four Hottentots and eighteen well-trained oxen to effect this adventurous part of the journey; and on the 20th of the 11th month they bade Farewell to their friends at Pacaltsdorp and travelled to the foot of the Cradoeks Kloof.

21st.—We made the ascent of the mountain, which occupied about five hours, the distance being about six miles. Frequently the wagon was in such a critical position that I almost despaired of its safety. The descent though much shorter, was perhaps even more difficult than the ascent. At one spot the road runs within a few inches of a precipice, and there is an exceedingly sharp turn at the place. These obstacles were overcome by locking both wheels, some men also holding on by bullock thongs, while others attended at the head of the team: the oxen being allowed only to move a few steps at once, and the chains being shifted but a few spokes of the wheels at a time, the wagon was gradually lowered to the next level.

25th.—First-day, was literally a day of rest to both body and mind. My dear companion and myself, besides having several

\* By an oversight the numbers of the Chapters, from page 273 to 320, are a unit in arrear of the correct number.

religious seasons with our people, sat down together twice in quiet, to feel after the presence of Him who is to be found in the desert as readily as in the crowded city. We had visits from several parties of Fingoes, a people who have been driven from their own country bordering on Port Natal, through the predatory habits of their restless neighbours, the warlike Zulus. Cattle are their chief stay; but they are losing them in great numbers by disease. They appear to be an athletic race, and the countenances of several of them are far from unpleasing.

12 mo. 1.—The approach to Hankey bore striking evidence of the serious effects of drought. It might be truly said, "The whole earth languisheth." But we had not been long out-spanned, near the door of the mission house, before a genial rain began to descend; a memorable coincidence with the great event of this day, on which a new era commences in this Colony, slavery being henceforth abolished, we trust, for ever! We became the guests of the intelligent and pious missionaries, Edward Williams and his wife, who were just leaving the chapel as we arrived, and where there had been a meeting of the manumitted Apprentices. We were just in time to witness the mutual congratulations between them and the worthy Missionary, as they came to his dwelling to shake hands with him. A considerable number had come from a distance to attend a meeting convened specially, to return thanks to the Most High for the precious boon of Liberty. It was a sight that could not be witnessed unmoved. At a meeting for worship the same evening, my dear companion and I had a full opportunity of addressing some hundreds of Apprentices and Hottentots. The words of the Psalmist, "This is the day which the Lord hath made; we will be glad and rejoice in it," were much on my mind; and with these I rose, and was led to trace the agency of God in effecting the great object for which those present were met to return thanks, and which had been brought about by the power of the Gospel of Christ. The necessity of gratitude, being evinced by walking in the fear of the Lord,

was inculcated ; and the nature and blessed fruits of godliness were adverted to. In the midst of rejoicing, all were cautioned against excess of any kind ; the apostolic injunction, "Let your moderation be known unto all men," was cited, and it was shown, that by bringing forth the fruits of righteousness, the glory of God and the welfare of man would be promoted. It was a season that will not soon be forgotten.

2nd. First-day.—In the morning the labour devolved upon J. B. and chiefly upon me in the evening. Not less than from 400 to 500 people were present. Words would very inadequately express our feelings as we contemplated this portion of the human family, whom the Lord has been pleased to regard in their low estate. For the oppression of the poor and the sighing of the needy He hath arisen.

3rd.—In the evening about 400 Hottentots and Apprentices sat down to tea in the chapel, whom we addressed on the benefit of abstinence from all intoxicating liquors. The chapel was set out with tables, the men occupying one side, and the women the other. The order and propriety of behaviour would have been creditable to any assembly of the working classes of England. About 130 names were added to the Society, which now numbers 230 members on the principle of Total Abstinence. Not happening to have been in the way of formally subscribing our own names, we subscribed to the declaration on this interesting occasion. Several of the Hottentots and Apprentices addressed the meeting : I was struck with their fluency of speech and self-possession.

5th.—We left Hankey, accompanied by E. and J. Williams, E. Read, J. Kelly, and a large company of Hottentots, among whom were many of the school children, who brought us forth with singing. The subject of song was the blessed period to which many of them in faith could look forward, when the redeemed of the Lord should meet "to part no more ;" and in the warmth of their hearts, they thus testified a grateful feeling towards those whom they regarded as Christian friends.

After travelling together for about a couple of miles there was a general halt, and we had an impressive parting season as we addressed a few words to them from the front of the wagon.

6th.—Stopped the night on the banks of a small stream. The growl of a leopard was repeatedly heard, and the print of its feet was seen this morning at a short distance from the wagon. The horses kept near the vehicle, and quietly grazed, aware, it would seem, that this was a sufficient protection.

7th.—The state of the roads is a striking proof of want of energy in the inhabitants. There are very few of the difficult places that might not be rendered comparatively easy and safe by the labour of a dozen men for a few hours. Yet from month to month, and from year to year, these spots remain unimproved, to the great hinderance of travellers.

On the 8th the Friends arrived at Bethelsdorp, a station of the London Missionary Society, and one of the oldest in South Africa. They found it in a declining state, owing to the effects of long continued drought, the late Caffer war, and strong drink. "We met," says G. W. W. "with an open reception from James and Sarah Kitchingman, in whose family Thomas Merrington, the pious and intelligent school-master, is an inmate."

From hence they rode out on two occasions to Port Elizabeth or Algoa Bay, the great place of export and import for the Eastern districts of the Colony, where they had good service both in preaching the gospel and inculcating the practice of temperance.

The next place where they halted was Uitenhage, a small town eleven miles beyond Bethelsdorp. Here they again diverged from the main route to visit Enon, forty miles to the northward.

20th.—Left the wagon at an early hour, to proceed on horseback to Enon, one of the Moravian Missionary Stations. It was past nine at night when we got to the Settlement, our horses being very much jaded, though the last two hours we travelled only at a foot's pace. We learned from a Hottentot whom we met on the way, that lions resorted to this part of the country; and on reaching our destination, we found that in the course of the previous fortnight, three had been killed within a few paces of the road on which we had travelled in the dark, and on the preceding day, a fourth had been wounded. We met with a christian welcome from the open-hearted Missionaries and their wives, whose names are Adam and Magdalene Halter, and William and Sophia Stoltz.

21st.—The village of Enon is situated on the Wit, or White River. For the last three years rain has not fallen in sufficient quantity to make the water run, and of latter time the drought has been such, that the large pools in the bed of the river have generally dried up. There are sites of numerous gardens visible from the Settlement, that formerly belonged to a body of Caffers, about a hundred in number, who were located on a hill in the vicinity, but whose huts were burnt by the Boors, by order of those in authority, it is said, at the outbreak of the first Caffer war. It was observed by a serious Boor, in reference to the remarkable change in the climate, "that the rains of heaven have been withheld ever since the Caffers were burnt out."\* Enon was a flourishing settlement prior to the drought, and contained 500 Hottentot inhabitants, but the general dearth has driven away four-fifths of the people to seek a subsistence elsewhere. It is mournful to see the houses, many of them of a substantial kind, deserted of their inmates, and fast going to decay. It was cause of regret to us, to find that the principles of non-resistance, enforced by the Redeemer himself, and so faithfully maintained by the Moravians, in common with Friends, during the Irish Rebellion, are not

\* This remark showed the Boor's sense of the injustice done to the Caffers; but the drought extended far beyond the country in which they were treated in a manner so repugnant to Christianity and to common sense.

preserved inviolate by the United Brethren of this country. At most of their Institutions the inhabitants have taken an active part in the Caffer war; and from Enon alone about fifty young men joined the army. It does not appear that this departure from the example of the European Moravians brings the parties under Church censure. The same laxity of practice obtains in regard to Oaths. Yet both these anti-christian customs are deprecated by the Missionaries; and as regards their individual practice, are avoided.

We walked with Adam Halter, to a hill in the neighbourhood, from whence there is an extensive view; in spite of the effects of drought, the landscape is still imposing. A. H. is possessed of a fund of anecdote, and the time passed rapidly over as he detailed the trials and providential interpositions experienced at the Settlement during the eventful period of the war. Spots were also pointed out where encounters had taken place between the inhabitants and wild beasts; and some wonderful instances of the skill of the Hottentots in tracing the spoor, or track, both of men and of the beasts of the forest, were narrated by our entertaining conductor, whose retentive memory, and the strain of simple fervent piety that accompanied his communications, pleasantly beguiled the way, and made us forget that there was no tangible fence between us and the haunts of the animals whose habits he was describing, nor any absolute security against our coming upon the lair of a lion or a leopard. Leopards are numerous, and from their prowling cat-like habits are formidable antagonists. A colleague of A. Halter's named Smidt, now engaged in religious labour in Europe, had a singular adventure with a leopard, in which his self-devotion in attempting to save the life of a fellow-creature had nearly cost him his own. He and a Hottentot were tracing the spoor of a hyena (called in Africa a wolf), which had committed some depredation. They happened to come upon the traces of a leopard, and agreed to follow them out. As the Hottentot was proceeding in advance of his companion, the leopard, which had been concealed in the branches of a low tree, suddenly sprang upon him, fastening its claws

in his face. Smidt came to the assistance of the man ; but as the animal and he maintained the struggle for mastery, Smidt found it impossible to fire at the one without imminent risk of shooting the other. No time was to be lost. Smidt accordingly threw down his gun, and defending one arm in the best way he could from the teeth of the animal, thrust it well back into its mouth ; with the other he grasped the shoulder of the leopard so as to prevent its rising upon him. The fury of the animal now became directed against himself, while the Hottentot, though liberated from the grasp of the leopard, was incapable of rendering assistance, from the blood streaming down his face in such a way as to blind him. Their united shouts however brought to the spot some other Hottentots, and by the assistance of these the creature was despatched. Smidt's arm was so roughly dealt with by the teeth of the leopard, that the issue was for some time very doubtful. Elephants and Buffaloes are in the neighbourhood of Enon. Four of the former were seen behind a contiguous hill, to-day. Snakes are numerous in most parts of the Colony. A lad died the day previous to our arrival, from the bite of one. Cases of mortality from this cause appear to be more common here than in Australia, though I have not seen more snakes here in proportion to the time we have been in the Country.

22nd.—The missionaries of Enon complain bitterly of the consequences of the late war, which has affected both the temporal and spiritual prosperity of the Mission, particularly in the demoralization of the younger portion of both sexes. The men have suffered by their service in the army ; and the young women have in many instances been corrupted by the dissolute habits of the officers, as well as of others holding official stations, many of whom affect notwithstanding, to hold the coloured classes in contempt. The anti-christian practices and influence of heathen Europeans are fearful counteracting means to the religious labours of missionaries.

23rd. First-day.—Yesterday we returned to Uitenhage. We attended at the Chapel in which the coloured people assemble, in the forenoon. They are chiefly Hottentots and



liberated Apprentices, of whom some hundreds were present; and the respectable appearance they presented in regard to costume and deportment, was such as to give us a very favourable impression as to their advancement in some of the essential parts of civilization. A congregation of the operative classes at home I think could hardly exhibit more indications of decency and comfort. John G. Messer, of the London Missionary Society, who has charge of this interesting congregation, made way for our addressing the people. In the evening when the audience was still more numerous, I suppose about 400, a coloured man interpreted for us into the Dutch language, with remarkable ease and propriety.

On the 24th they resumed their journey, and on the 29th reached Grahams Town, the capital of the Eastern side of the Colony.

26th.—Passed through a bushy country called the Addo Bosch; and ascended to higher land, called the Quagga Flats. It was sadly destitute of water, the only pool we came near being vigilantly guarded by the servants of the proprietor of an adjoining farm. The master was from home, and though we had permission to take what water we required for drinking, this indulgence could not be extended to the oxen, which could get no water that night.

28th.—Passed the night on an open grassy plain, near to a spring a short distance from the road. Half a mile further along is a canteen kept by an Englishman. I am sorry to say, to the discredit of my countrymen, that Englishmen are almost universally the proprietors of these establishments in South Africa.

29th.—Last night was raw and cold, and our people suffered much. To-day was as oppressively hot. We fell in with a young man returning from beyond the Orange River with a large herd of bullocks, of whom we purchased a span of fourteen, our old ones being so nearly worn out that some months' rest will be requisite to enable them to proceed. We arrived at Grahams Town the same afternoon, where we took

up our quarters with William Wright, pursuant to his friendly invitation. Grahams Town is an English looking place, most of the inhabitants being British ; but a stranger is led to query what could be the inducement for fixing upon such an ineligible spot as the site of the eastern capital.

1839. 1 mo. 1.—We sat conversing till near midnight with a few pious Wesleyans, among whom was Richard Gush, who is in principle much more of a Friend than a Wesleyan. He is an acquaintance of our kind friend Richard Barrett, who presented him with some of the writings of Friends at the time of his emigrating to this country nearly twenty years ago.

6th. First-day.—After some vocal service in W. Wright's family, we went to the jail with Thomas Parker and Daniel Roberts, who are in the habit of labouring each returning Sabbath with the prisoners. After we had addressed the prisoners, who were assembled in the large yard, Thomas Barker acting as our interpreter, a Bechuana, charged with sheep-stealing, an inmate of the Hospital, rose and spoke to his fellow-prisoners, commencing by the acknowledgment of his own crime and the justice of his punishment, and pleading with them on the same grounds as he felt to be applicable to himself, to turn their hearts to the Lord, whose grace was yet striving with them. After speaking for some time in Dutch, he addressed them in the Sichuana, his native language.

J. Backhouse and G. W. Walker had good service in Graham's Town in preaching the Gospel. They continued their journey on the 8th, shaping their course northward to Fort Beaufort, where they arrived on the 11th. Under this date the Journal continues ;

We derived pleasure in becoming acquainted during our short stay at this place with Wallace and Ann Hewitson, formerly of Ipswich, and known to some of our friends in

England. In consequence of the sanguinary proceedings of the Zulu Chief, Dingaan, W. Hewitson has recently returned from Port Natal, where he was a missionary. In the afternoon he conducted us to the kraal of the Caffer Chief, Makomo. This chief is living on a small farm, on the colonial side of the boundary, and which was presented to him by the authorities subsequently to the late war. He has erected a cottage upon it, and seems to be attached to the spot, making it his chief residence. This was an important day, Makomo's son having taken a Tambookie wife, according to the national custom, which requires that the great or lawful wife shall be of another nation. Makomo was reclining in a tent with several of his family about him, among whom were three or four of his wives, the bridegroom and bride, and a few of his Amapakati, or counsellors. They all came out on our approach being announced; but as we had no interpreter with us, we found it difficult to maintain conversation, which we had to do through the medium of one of the Chief's wives, who having lived in a missionary's family, understood a little English. The people were milking the numerous herds of the Chief, the sun having set; and some of the new milk was courteously handed us in a basket, formed of the leaves of a sedgy looking plant, which the women put together with so much ingenuity as to make vessels completely water-tight. Makomo was in Beaufort this morning, when he was dressed like a European, with a camlet cloak. He was now in the national costume of a Chief, with a leopard-skin kaross thrown round him. The dress of the female attendants was very imposing; it consisted of a kaross neatly made of bullock hide, prepared so as to be pliant; this is done by scraping the smooth side of the skins until they are thin, and tanning them in a way peculiar to themselves. These karosses much resemble cloaks; but instead of a hood there is a long pendent piece of skin, about three inches wide, of the same material, reaching to the heels, and thickly set with buttons from top to bottom. On festive occasions like the present, the Caffer women wear a towering cap, square at the top, in front of which are two rows of white beads. Both the kaross and cap are coloured with red, or brown clay; and the outside being

prepared so as to have a sort of nap on the surface, gives the former much the appearance of a brown frieze cloak. The effect is altogether graceful; and in walking, I question if the Empress of all the Russias presents a more dignified mien than these children of nature. One of Makomo's counsellors accompanied us back to the wagon, to receive a small present of tobacco for the Chief, and a handkerchief for each of his wives. Makomo has the aspect, as well as character, of a man of intelligence.

Whilst J. B. and G. W. W. were with Makomo the wagon continued its way northward; it being their intention to visit the Missionary Stations of Philipton and Shiloh.

12th.—The wagon was outspanned for the night on the banks of the Blinkwater, one of the five or six branches that unite and form the Kat River. There are here several small settlements or kraals of Gona Hottentots. Some of them are pious; a few of these are the fruits of the labours of a missionary named Williams, who though he laboured but for a short period in these parts, appears to have been singularly successful in bringing souls to Christ. Yesterday we visited this good man's grave, four or five miles from Beaufort, and near the road side.

After travelling through the Poort or Pass, the road to Philipton winds among hills, and through valleys presenting a very fertile appearance. The towering mountains of the Winterberg and the kloofs, or ravines, are thickly clothed with forest. The Settlements in the valleys are composed of Hottentots, who occupy allotments, of from twelve to twenty acres each. The generality of them have a neat cottage with a considerable portion of the land in cultivation, and enclosed with a sufficient fence, a feature that is by no means a uniform attendant of farms in the occupation of the white inhabitants. The shades of evening were drawing on as we approached Philipton. Richard Birt and Joseph Read met us on horseback, having heard that we were on the road.

We received a hearty welcome from James Read and his family. The wagon was drawn up at a short distance from their door. Though their house is a mere cottage, the comfort and order that prevail constitute it a happy abode. The eldest son, James, is associated with his father as a missionary; Joseph, the second son, has charge of the school for older children at Philipton; Anna, one of the daughters, has the superintendence of the Infant School, being assisted by her sisters in this interesting employment. Another daughter is at present organizing the Infant School at Hankey.

13th.—In the course of the day Jan Tzatzoe arrived for the purpose of being present at a Missionary Meeting, to be held on the morrow. This Caffer Chief is a Catechist, at the Buffalo River. Many will recollect him, as the companion of Dr. Philip and the Hottentot chief, Andrew Stoffels, when they visited England some years ago. Tzatzoe is a man of unassuming manners, and though much noticed in England, it does not appear to have destroyed his humility.

14th.—The anniversary meeting of the Kat River Auxiliary to the London Missionary Society was held, and a vast concourse of Hottentots were present. We were requested to preside, but thought it best to decline. The chair was occupied by a Hottentot, who acts also as Chairman of the Committee. Many of the Hottentots addressed the meeting, in addition to several missionaries and others, including ourselves. Not understanding much of the Dutch language lessened the interest of the meeting to me; yet merely as a looker on, and as contrasting the present piety and intelligence of many of the coloured race with the abject and ignorant condition in which they were, less than half a century ago, I found it a heart-stirring sight. A very lively Temperance Meeting was held the same evening. Upwards of 800 Hottentots, of the Kat River have signed the abstinence pledge. To the credit of the community, not a canteen is to be found within it; as at their own request, one of the conditions of tenure of their allotments is, that no house for the sale of ardent spirits or other intoxicating liquors shall be opened on them under any pretext, from henceforth and for

ever ! The committee, missionaries, and a few strangers, including ourselves, sat down to a late dinner provided in a booth. The majority of the company were Hottentots ; and after the cloth was removed, several of them made remarks on subjects of local interest, and pertinent to the occasion. The necessity of not hiding their lights under a bushel, but of holding themselves in readiness to be made instrumental in the Divine Hand in carrying the knowledge of the Gospel to their heathen neighbours of the Bushman, Fingo and other tribes, was much dwelt upon. The peculiar feeling of interest on behalf of the hitherto greatly neglected Bushmen may have partly originated in the circumstance of some of their most active members tracing their descent from that people. I was pleased at the reference made by the speakers to their children, expressive of their conviction that they should dedicate them to the Lord's service ; and that if this was done in sincerity and the spirit of prayer, and pains taken to train them up in the nurture and admonition of the Lord, it was reasonable to believe that some of their hearts would be turned to the state of their heathen countrymen, and they would be prepared to become the Lord's messengers.

17th.—A party was formed to pay a visit to one of the Kat River districts, called Readsdales, where many Hottentot families are located. It is a beautiful winding valley. Several of the most populous villages are situated on the margins of the purling streams that meander through this fertile tract. Barley, Maize and Caffer Corn are the chief produce ; pumpkins and potatoes are also successfully cultivated. The entire population of the Kat River is between 3000 and 4000. Parties of Fingoes are located in many parts of the district, and exhibit proofs of their industrious habits. Their huts are of hemispherical or bee-hive form, like those of the Caffers. Most of the best places of location, such as the borders of streams, being appropriated by the Hottentots, the patches of cultivation belonging to the Fingoes may often be seen far up the slopes of the hills, and generally on the skirt of a forest or bush.

21st.—James Read, who had been at Blinkwater, brought

us a message from Makomo, who is desirous of a further interview. It probably originates in his having been apprised that we are of the same religious denomination as the Friends at Birmingham, who have sent him a handsome present of ploughs and other agricultural implements.

23rd.—We set out for Shiloh, being accompanied by James Read, junior, and Richard Birt, with a Hottentot guide. The road crosses the mountain range at the back of Philip-ton. A party of Hottentot wood-cutters from Shiloh were pursuing their calling at a spot three-fourths of the way up the mountain. On reaching the summit of considerable hill, a troop of nineteen Quaggas galloped off, the first we had seen in their native haunts. They are timid animals, starting off at the approach of man, but stopping at intervals and looking back to see if they are pursued. A Hyena which we saw at a distance also made a precipitate retreat. After a tedious succession of mountain and dale, a spacious plain burst upon the view, bounded on all sides by mountains, two of which from their elevation and figure are very conspicuous. These formed the distant back-ground to Shiloh, which lay before us, six or seven miles, towards the centre of the plain. We reached the residence of the Missionaries, before sunset. They received us kindly, and the wife of one of them immediately set about preparing some refreshment. Their names are William C. Genth and Adolphus Bonatz. A. Bonatz has lately become a widower, having lost his valuable wife, and has hardly recovered from the shock; but it is one of the arrangements connected with the Moravian Society, that each Missionary should be provided with a wife, and in accordance with this regulation, the Brethren at home have already selected a person whom they deem a suitable companion for their bereaved brother, and she is on her way hither for the purpose of being united to him.

The Friends returned to Philip-ton on the 25th. Under this date the Journal says,

On this Settlement alone, there are no less than twenty-seven widows and forty-two fatherless children, who have

to be maintained by the exertions of thirty-two families which are in a situation to assist their poor neighbours. What a grievous clog is this upon their industry! Many of the widows and orphans have been made such by war. This is very much the situation of other settlements of Hottentots, particularly of Missionary Institutions. There is such a community of feeling among the Hottentots that they will divide the last morsel with the brother who is in need. This national trait even becomes a fault; their readiness to distribute to others being exercised in many instances without discretion. The custom of sharing things in common has become so engrafted into their social habits, that if a Hottentot gets a pound of tea or a supply of coffee from town, it is often a sufficient excuse for his neighbours to congregate at his house, until the entire stock is consumed.

30th.—In the afternoon J. Backhouse and myself were present at a meeting held weekly at Philipton, for the instruction of persons who have recently come under religious convictions. Thirty-five were present, some of whom had walked a distance of twenty miles to attend; several were females. Various questions were put by J. Read and two native deacons, to elicit the views and state of mind of the parties. The space in front of several was literally wet with tears; and however needful it may be to make some allowance for easily excited feelings, in minds unaccustomed to much restraint, yet I was impressed with the conviction that a real work of Divine Grace was going forward in the greater number. The simple acknowledgments of these poor penitents, uttered in great brokenness and abasement in the review of their past lives, were very affecting. A Fingo woman, in answer to some interrogations of J. Read, stated that she was a native of the country bordering upon Natal, from whence, having lost her parents and all her relations by war, she had made her way when a girl to the Colony. She was asked if she did not regret having left her own people. She admitted that she felt much for them; but added, that had she not left them she should probably never have heard



of a Saviour, and that having got a sight of the wickedness of her heart, she longed to know him as her Deliverer. While she spoke the tears streamed down her cheeks, and she continually removed them by means of an instrument formed somewhat like a flattened spoon, that was slung round her neck, and which appeared intended to supply the place of a handkerchief. A Hottentot of robust form, and harsh though subdued expression, was asked what had been the occasion of awakening him to a sense of his condition as a sinner. He answered that he had been brought up at Zuurbraak, but though he had heard the gospel preached there, he understood nothing of its power. He at length gave way to sin and crime, for which he was committed to prison, and there, when separated from his connections, in the day of his distress, the Lord had met with him and showed to him the state of his heart. He then bewailed his sinful condition, and signified that he could rest satisfied with nothing short of reconciliation to his offended God, through the merits of Jesus Christ, whose blood he believed could blot out his sins. The strong man was bowed; and while thus laying open the secrets of his heart, he became almost choked with emotion. The deacons, as well as J. Read, spoke to the penitents, striving to encourage them and to stimulate their faith in the willingness of God to save them both from the guilt and dominion of sin, through faith in the Redeemer. One remark I was struck with: it was addressed by a deacon to one of the women to whom he was pointing out the necessity of a change of heart. He said, "She must undergo a thorough renovation like the slang (serpent) which sheds its old skin and comes forth in a new and beautiful dress: she must be divested of the filthy rags of her own righteousness, and must come forth with the robes of Christ's righteousness." The natives of Africa like those of the East, abound in metaphor; and they are often very happy in their illustrations.

2 mo. 3. First-day.—My dear companion and I had a very interesting meeting this morning with the Caffer and Fingo congregation, augmented by accessions of Caffers from Blinkwater, and Tambookies from Shiloh. The Caffers generally

assemble in the Infant School, but on the present occasion the place was much too small, and we had to repair to the river side, "where prayer was wont to be made," under the shade of a large spreading tree. Here we addressed the people at some length, the Fingo interpreter afterwards engaging in prayer. It was affecting to see the sturdy men as well as the women brought down to weep aloud, some literally "roaring by reason of the disquietness of their hearts," but I am quite of the mind that their giving vent to feeling in this way is by no means calculated to deepen conviction, and it was satisfactory to observe that the more experienced strove to quiet those who were thus overcome, urging them to exercise self-restraint. The meeting was terminated by singing a hymn originally composed by a Caffer in his native tongue.\* The Author was a remarkable instance of Divine grace, prior to the outward knowledge of Christianity. When J. Read and the late missionary Williams were travelling in Caffraria, this man followed the wagon several days in order to converse with them. From his own description of the state of his mind, the Missionaries were satisfied that he had undergone a change of heart, and had become a worshipper of the living God, though not having any direct knowledge of the Christian dispensation. They preached to him the doctrine of a crucified Saviour; and he received the truth in the love of it, and joined a Missionary Institution, where he proved himself a faithful follower of the Lord Jesus, and became exceedingly useful to the Mission. After having long been loved and honoured by all who knew him, he died some years ago, finishing his course with joy in the full faith and hope of a Christian.

\* See a Tribute for the Negro by Wilson Armistead, page 459.

## CHAPTER XXI.

### SOUTH AFRICA. CAFFRARIA.

THE Caffers inhabit the country to the north-east of Cape Colony, as far as Natal. They are a tall athletic race of black men, with curly hair and features often approaching to a European or Asiatic model. Some of their national customs seem to connect them with the descendants of Ishmael, or with people who have imitated Ishmaelitish practices. They consist chiefly of three tribes, the Amaponda, Amakosa, and Amatamba or Tamboukies ; to which some add the Zulus. Their country is diversified with hills and ravines, forest and bush. In some parts the numerous villages and cultivated patches of ground, with the flocks and herds on the pastures, give it a smiling air of peace and plenty ; but the travellers found some of the fairest districts desolated by the War of 1836 or by the intestine feuds which perpetually rage among the native tribes. There are many Missionary Stations in Cafferland, and James Backhouse and G. W. Walker found that a visit to these could be made most quickly and easily on horseback : the wagon was therefore left at Philipton till their return. Their course through the extra-colonial country was nearly parallel with the sea-coast, at from fifty to 100 miles inland ; and in returning they descended at the Kei and Fish rivers nearly to the shore of the Ocean.

2 mo. 5.—In the afternoon we commenced our journey. J. Read and his son accompanied us some miles on the road to Tyumie, our destination for the night. The kloofs or valleys of the mountains are clothed with wood, but those through which we wound our way are studded with the cottages of the Hottentots, and being at this time covered with verdure, and diversified by patches of cultivation, they awakened many pleasing impressions connected with the improving condition of the inhabitants. As we crossed the high ridge of hills that forms the boundary between the Colony and Caffraria, the day was declining, and we had to grope our way down a descent of some miles to Tyumie. William and Mary Chalmers, of the Glasgow Missionary Society, welcomed us with Christian cordiality.

6th.—We visited the family of James Weir, formerly an assistant to W. Chalmers; and he being from home, we spent a part of the evening with his wife and mother, who are pious persons. The latter was a very active woman during the period of her connection with the church in Glasgow, of which Dr. Chalmers is the pastor. She is one of the few women out of the pale of our own Society, who have thought it their place to teach and exhort, and way appears to have been made for her labours by the eminent minister above named. She still retains much of her energy of mind. We had some interesting conversation with her respecting the anti-scriptural restraint imposed on women regarding ministry, by the constitution and discipline of most Christian Churches, with reference to which her views seem to accord with those entertained by Friends.

7th.—We were present at the morning meeting for worship held at sunrise in the Chapel. My dear companion and myself had service therein, Wm. Chalmers interpreting. It was a time of peculiar solemnity. Before parting we dined with W. and M. Chalmers, and had a sweet contriving season, in which we had to impart the language of encouragement to them, and to petition for the continued extension of the Divine blessing on them and the people who form the special objects of their care. I observed Mary Chalmers talking with

one of the Caffers on the preceding day, for she has acquired the language; and though I could not understand the conversation, it was evident by the tears that stole down the cheeks of the sturdy Caffer, that her words found their way to his heart and produced conviction. Among the unawakened natives tears are accounted a mark of weakness, and subject the individual who is thus overcome by his feelings, to the contempt of his fellows. But it is generally one of the first effects of Divine Power to take away the stony heart and substitute the heart of flesh. William Chalmers accompanied us to Block Drift in Tyumie Vale, the residence of Charles Lennox Stretch, the Diplomatic Agent of the Gaika Tribes of Amakosa Caffers. We made a circuit, in order to visit Tyalie, one of the Chiefs, a son of the late Gaika. We found him in his hut, which was distinguished from the rest by its larger dimensions, surrounded by his counsellors. He came out to afford us an interview. Our conductor explained to him the object of our visit to the country, which he acknowledged was good; and he signified that we were henceforward under his protection. In reference to our views respecting war which were briefly communicated, he remarked, that it was evident we were men of peace, and came among them as friends, for we carried no guns in our hands but samboks (whips). We expressed our satisfaction at seeing his people dwelling in peace, cultivating the land, and rearing cattle, because we desired the present and eternal happiness of our fellow-creatures, which such pursuits were calculated to promote, rather than war which was inimical to both. Reference was made to the blessings which the Gospel confers on a nation, and the example of our own country was adduced as a proof; and some description was given of the state in which our forefathers were found prior to its introduction. Tyalie received the remarks courteously, and intimated that he had heard of these things from Tzatzoe. There was little appearance however of interest in his mind on the subject of religion, or of openness to listen to counsel of a religious nature.

10th. First-day.—Block Drift. We had an opportunity in the afternoon of giving full expression to our feelings of

Christian interest on behalf of the natives, a considerable number of whom assembled under a tree. As I was walking out in the evening, I was accosted by one of the Caffer herdsmen who had not been present at the meeting, and who asked me to tell him "the word" I had been speaking to his countrymen. On repeating a little of what had been spoken, he observed, that "they were good words and while the missionaries were talking to them about these things, it was pleasant to listen to them; but that the devil was in their hearts and he took the words out of their hearts." I told him many of us had known this by experience to be true, and therefore we felt the necessity of exhorting one another, and keeping the word in remembrance both by conversing about it when we felt its importance, and by reading it in the Bible, until the power of God prevailed in the heart, and it became changed and no longer loved sin.

11th.—At one period spirits were brought into Caffraria; they are now strictly prohibited, and all traffic in intoxicating liquors renders the offender liable to confiscation of property. On a recent occasion C. L. Stretch had to interpose his authority in a case of the kind, in which the agent of a merchant in the Colony had received warning to avoid traffic in spirits, of which he was supposed to be guilty. Being afterwards detected, he was sent a prisoner into the Colony, the Diplomatic Agent forwarding a letter to the man's employer, who sent another man to take charge of the property of which C. L. Stretch had meantime held possession. By this excellent arrangement a stop has been put to a practice that would have deluged the country with a torrent of iniquity.

This morning Makomo and several of his wives and attendants came over from Blinkwater. Probably Makomo entertained some notion that we were visiting the country in an official capacity, as almost the first subject that he broached was his dispossession of the Kat River, on which he feels very keenly. We told him we were not prepared to defend every action that our countrymen or the British Government had done; but with respect to the territory in question, it was

now densely peopled with Hottentots, and to make any new arrangements in regard to the occupation of the land would be attended with much injustice to its present possessors, and he might be quite assured the British Government would not now make any change. He asked, "How would you like me to take off your shoe?" We explained to him the object of our visit to his country; that we were but private individuals seeking to discharge our duty to God and to our fellow creatures, and had no power with the Government to arbitrate betwixt him and them. But we had the power of telling our countrymen at home what we knew of the state of the nations we visited; that if there was anything that needed correction the people must lift up their voice to have it corrected. In this way good men fought with their pens, not with their swords. We then explained our views and practice in regard to war, and that though some Christians used the sword, we did not look upon such as strictly following the commands of Christ, who had forbidden the use of the sword, and had taught that mankind were to love their enemies. Makomo replied, that it was good for us to try to do good to all mankind, not to Caffers or one particular nation only. He thought it right that the slaves should have their liberty. He hoped that the Almighty would preserve us in safety to the end of our journey, and restore us to our country. Makomo dined with us at C. L. Stretch's table. When a suitable occasion offered I took him aside and spoke to him plainly on the subject of his intemperance, which has much increased of late, and is said to be very much promoted by his association with some Military Officers at Fort Beaufort, who take a pleasure in plying him with the bottle. The Chief seemed to feel what was said, and would have been glad to have got a little from under the weight of it, by throwing the responsibility upon others. There was a good deal of force in some of his remarks. "Why" he asked, "does the Government open Canteens? If spirits are so bad, the Queen should prohibit the manufacture, and not allow her subjects to sell them." "The British," he observed, "had taught the Caffers to drink, and it was the British Government that should put a stop to the sale of the liquor. It was not allowed to be sold

in Cafferland. Why had not they been told the evil of drinking ardent spirits?" I reminded him that the Missionaries had always condemned drunkenness; for God had declared that no drunkard should inherit the kingdom of Heaven. "Where did God say so?" asked the Chief. I said, In the Bible. But God had also told him this in his own heart. I was sure he had been condemned for this sin in the secret of his own heart. It was God's voice, God's Spirit, that thus reproved him: it was not my wish to condemn him, any further than God condemned him, but in love to his soul to warn him. God had put it into my heart to speak to him on the subject. He was Chief of a numerous people, who looked up to him for example and instruction. I wished to see him respected, and a blessing to his people, which he could only be, as he walked in the fear of God. He made little reply: we shook hands, and I left him to his own reflections. Charles Brownlee was our interpreter. We learn from James Read that there was a time when Makomo was under serious impressions, and when, if spoken to about his eternal welfare, he was much contrited. But the indulgence of this sad propensity is calculated to harden his heart, and there is little doubt it has rendered him much more obtuse to religious convictions.

We walked to see a great work in which C. L. Stretch is engaged; leading out the water of the Tyumie, at a higher level, so as, when the project is completed, to throw at least a thousand acres under irrigation. The distance the water will have to be carried by means of "sloets," or ditches is three miles. In some places it is fourteen feet deep, and the Caffers have proved themselves no contemptible workmen, the soil having been ejected at a single throw. C. L. Stretch is known among the Caffers by the honorable appellation of Xololizwa, Lover of Peace.

12th.—We accompanied Richard Birt to the kraal of Botma, a chief of the Gaika family. We addressed him on the importance of religious subjects. He very politely thanked us in a short speech. He is very tall, upwards of six feet, and his commanding person, when dressed in a



full suit of black cloth, with an easy, graceful carriage, gave him quite the appearance of a gentleman. Our whole party, consisting of C. L. Stretch, R. and E. Birt, J. B. and myself, partook of some refreshment, on mats spread on the floor of the hut, along with Botma and one of his wives, a daughter, and one or two of his Amapakati.

Having engaged a Caffer named Hendrik Nooka as interpreter and guide, recommended by C. L. Stretch, we took leave of our friends at Block Drift and proceeded to Knapshope on the Keiskamma, where Frederick Kayzer is stationed. Here we also met with John Ludwig Doehne, whose wife had been staying at Knapshope, and who had come from the interior in consequence of the death of their infant.

14th.—The interment of L. Doehne's infant took place this forenoon. There is something peculiarly affecting in the circumstance of the missionary family which loses one of its members by death, surrounded by heathens and separated from all the dearest connections of life. Yet as I stood by the grave of the innocent child, so soon snatched as it had been from a mother's tender care, I thought of the gracious superintendence of Him who neither slumbers nor sleeps, who is the never failing refuge of those who put their trust in him. And the consideration that not a sparrow falls to the ground without the permission of their Heavenly Father, and the feeling of divine love in their hearts, can bear up the spirits of the pious missionary and his family, and doubtless does not unfrequently enable them to rejoice, even in the midst of tribulation. Many however are the trials and discouragements of the faithful labourer in a heathen land. The education of his children is a matter that often furnishes occasion for solicitude. F. G. and M. C. Kayzer have several children, and their oldest daughter is now of an age to send to school. But it is not all whose circumstances admit of their sending their children from home, and it often happens that there is no suitable establishment in the country where the missionary sojourns. In such case he must either keep them at home in a state of exclusion from general society, where their minds would expand and their best feelings be

strengthened by intercourse beyond the circle of their own fireside, or he must send them to Europe, just at an age when the opening faculties of the mind peculiarly need the fostering care of a parent. What a trial is here for pious and affectionate parents to have to commit their children to the care of strangers under circumstances that frequently involve separation for life. It is moving to hear the references of missionaries who have been thus bereft of their children, to these objects of their tender solicitude. The lighting up of the countenance, succeeded by the trickling of the silent tear, especially down the cheek of the mother, are continued reminiscences to their friends of the strength and perpetuity of parental affection.

15th.—In the course of the morning we walked with F. G. Kayzer to Notondo's Kraal. The Caffer population is numerous in these parts, and many of the people greeted us as we passed their huts. There is an openness of manner, and an appearance of good-nature observable in the countenances of the natives, that bespeaks them anything but a ferocious people, though their habits in many respects may be barbarous. Notondo, though a great-grandmother, is still a person of interesting countenance, and does not seem aged. The Caffer women, like all the natives of low latitudes, marry very young. There is an expression of intelligence in her countenance, and a refinement in her manners, that bespeak her a woman above the ordinary rank as well in mind as station. She seemed pleased at our having called to see her, especially on being informed through our conductor, that we were of the same religious body as the persons who had made her son a handsome present. She was surrounded by female attendants, but did not affect any sort of state. Notondo is a pretty regular attendant on public worship, and frequently visits the Missionary's family, with whom she is on very good terms. At these times she is dressed in European costume, and is then invited to sit at table; but it is a rule adopted pretty generally by the missionaries, that even chiefs shall not receive this mark of respect unless attired in the garb of civilization. When they appear in the kaross they

have to sit in the kitchen, or outside the dwelling. The Caffer costume is often far from affording a sufficient covering to accord with European ideas of delicacy.

We were pleased with the Christian simplicity and devotedness of F. G. Kayzer and his worthy helpmeet, and were struck with their manner of bringing up their numerous offspring, who are trained in the use of four languages, viz. Dutch, German, English and Caffer. When it is considered how much easier it is to acquire a language in youth than at more advanced periods of life, the advantage of teaching their children to speak those languages with which they themselves are familiar, is apparent; and it does not involve so much additional trouble as might be imagined. I was impressed likewise with the advantage of the plan adopted at seasons of family reading. Before commencing to read the Scriptures, F. G. Kayzer questions the children as to the contents of the chapter last read in course, by which means a habit of attention is induced, and scriptural truths are fixed on the memory.

After dinner we proceeded to Igquibigha, a few miles distant, and were kindly welcomed by Robert Nevin, of the Glasgow Missionary Society.

In his diary of their sojourn at this place, George W. Walker speaks of the abominations of heathenism as practiced by the Caffers before the Missionaries went amongst them. After describing some of these, he remarks:

It is necessary that these things, however revolting, should be made known, that the state of the heathen should not be regarded by any as a state of comparative innocence, but that being exposed in its naked deformity, all who desire the welfare of their fellow creatures may be put upon considering what is the part they ought to take in spreading the knowledge of the gospel, which can alone remedy the moral diseases of our fallen race.

On the 18th, he continues, We left Igquibigha for Burns Hill, R. Nevin giving us his company. On the road

there is a fine view of the Amatola Hills, celebrated as the seat of the late war. These mountains afforded the natives a secure retreat from their pursuers, whose cavalry could not follow them into the natural fastnesses with which they abound. Hither also the Caffers drove their cattle, concealing them amidst the thickets, and in general eluding detection. The natural obstacles the country presents to the march of an invader were made the best use of by their intelligent chief Makomo, so as very much to baffle the attempts of Sir Benjamin D'Urban to effect their complete subjugation. Burns Hill is occupied by James Laing, a Glasgow missionary, and his artizan assistant, Alexander M'Diarmid.

19th.—We visited the kraal of Gaika's widow, or great wife, Sutu. We found her reclining on a mat spread on the floor, surrounded by her attendants who were stretched with like indolence on the ground. Though not personally unfriendly to the Missionaries, she is inimical to the self-denying precepts of the religion of Christ, and is in mind and disposition a true Caffer.

20th.—We saw the young chief Sandilli, the successor of Gaika, whose minority is nearly expired. He is tall and of an open agreeable countenance, but of little promise in regard to mental power, and is lame, one leg being shorter than the other. We made him and his sister who is an interesting looking young woman, small presents, and spoke to them on the advantages of learning to read and write, and of listening to the instruction of the missionaries.

Rode to the next Missionary Station called Pirie, where J. Ross of the Glasgow Society is engaged in religious labour. There are forty kraals within a circuit of five miles.

21st.—Proceeded to the Buffalo River, where, at King William's Town, there is a London Missionary Station, at which we were kindly welcomed by John Brownlee and his family.

22nd.—We left the Buffalo River, for Bethel, twenty-six miles distant. We met several Caffers on horseback and with guns. One of them we recognized as a person

of rank, from his leopard skin kaross. It proved to be the Chief, Umhala; Gacella and he divide the authority over the Amokosa. We briefly explained to him the object of our travelling through his country, and he was pleased to pronounce it "good." It was pleasant to reach the snug dwelling of our friend J. L. Doehne, who was expecting us. Bethel is situated on the Kabousi, whose waters never fail; and the missionary is indebted for his well chosen position, with abundance of grass, wood and water, to the judicious counsel of Gacella, among whose people he is labouring.

28th.—Gacella is one of the most intelligent of his class, and appears to be more alive to the improvement of his people than almost any of his contemporaries. He has shown his respect and deference for the Missionary, by placing at his disposal all the land that is capable of being brought under irrigation in the vicinity of the Settlement. J. L. Doehne is not slack in denouncing evil, whether in Chief or people. On one occasion he was so plain in reproving Gacella for some impropriety of a moral kind, that the Chief took umbrage, and in the warmth of his feelings, told him to remember that he was the Chief. The Missionary no way daunted, mildly observed that he was well aware of that, but that he was the Chief's Missionary, and if he omitted to warn him when he did that which was contrary to the will of God, he should fail in the discharge of his duty. The next day Gacella had the candour to send for him, and acknowledge that he had been in the wrong, and that the missionary had only discharged his duty.

J. L. Doehne had the satisfaction of averting a war that was pending between Umhala and Gacella, not very long since. In the course of the negotiation, he was witness to a singular piece of superstition, prior to the observance of which no hostilities can be engaged in. War being determined on, the Chief and his warriors assemble at the Great Place or Chief's Kraal, dressed in full war costume, which consists of the two wings of the Blue Crane, bound to the forehead in an erect position, with a bundle of assegais in the hand. The "Doctor," who on this as on most other important occasions

acts a very conspicuous part, is decorated in a most grotesque manner to prepare him for going through his farce. First he binds a leopard's skin round his loins, and another round his breast; a quagga's tail is wrapped round each arm in such a way as to make the hair stand erect; and a hyena's skin, including the head, ears, &c. is attached to his head. His whole body is then decorated with the skins of wild beasts, the tails all hanging downwards, till the man is twice his ordinary bulk. His face is painted with red and white spots, upon a groundwork of black. Thus equipped he repairs to the kraal, and commences his operations. In the centre of the Cattle Kraal (which is a circular enclosure of thorn-bushes, and is the *sanctum sanctorum* of the Caffers), a large iron pot is placed on the fire, into which is put a quantity of roots without water. When these begin to burn and the smoke to rise, the Chief and fighting men make a short excursion beyond the kraal, during which they carefully abstain from any act of violence. On their return, the Chief approaches the Cattle Kraal in a contrary direction to the wind, and in such a position as that his person shall become enveloped in smoke; and afterwards the warriors advance in like manner; they also dip their assagai heads into the smoke as it ascends from the pot. The Doctor then goes round and round them, uttering his pretended incantations, and using a variety of gestures and strange contortions, during the course of which he becomes wrought up to such a pitch of excitement that every muscle of his frame seems to be in motion. The assumed effect of all this is to render every warrior invincible, as well as invulnerable, to strengthen every limb and give efficacy to every weapon. The Doctor causes two upright poles to be driven into the ground in the centre of the Chief's Kraal; to the top of these are suspended three falcons; and it is believed by the contending parties on either side, that whoever approaches from the ranks of the hostile party, so as to come within sight of these birds, will infallibly die.

The next station beyond Bethel was Butterworth, belonging to the Wesleyans. They found the

country between, verdant and beautiful after the rains which had laterly fallen in abundance. From the same cause the Kei River, which they had to cross, had overflowed; and their detention on its banks obliged them to undergo a long and painful fast.

3 mo. 1.—We descended to the river by a very precipitous and rocky path. On reaching the brink we found the waters overflowing to a degree that forbade all idea of crossing that day; and as we had no wish to re-ascend the formidable acclivity, it was concluded patiently to wait till the following morning, with the hope that by that time the waters would have sufficiently subsided to admit of crossing. We now found the disadvantage of having refused our good friend J. L. Doehne's offer of provision for the way, for we had anticipated reaching our destination the same night. Happily we had had a hearty drink of sour milk before noon, at the kraal where a guide had been obtained, so that we were not so badly off, though having to go supperless to bed. There were some old huts left by Caffers: these were repaired a little by our people, who also spread a few rushes on the floor, and here we passed the night.

2nd.—At dawn of day, our attendants, Hendrik Nooka and Habul Matroos, waded some distance into the river, but found it unsafe to proceed. Under these circumstances we deemed it most prudent to send Hendrik back to the nearest Caffer kraal, to obtain assistance from persons who knew the ground, and to procure a supply of milk; for we all began to feel the pinchings of hunger. We tried meanwhile a little gum from the Acacias or Dornbooms; but either that or something else made me very unwell, so that I found it not easy to move from the spot where I had rested during the night. The gum issues from the excooriated bark of these bushes after rain. About two p. m. Hendrik returned, bringing with him three stout young Caffers, whom their Chief, Umbone, had sent to assist us, with a message of friendly rebuke for not having spent the previous night at his

kraal, where, he said, we should have been heartily welcome. A very acceptable present of two large baskets of thick milk accompanied this friendly embassy. The young men tried several places in the river without venturing to proceed; but at last determined on making the passage a little lower down, where the waters spread themselves, and there is a little island in the centre of the river. Here one of them succeeded in getting to the opposite bank, partly by means of a strong stick, and partly by swimming; he then tried with a horse, and we all followed, the stream just admitting of the animals keeping their feet, though with considerable risk. We dismissed our willing helpers, rewarding them to their content, and sending also a present that we knew would be acceptable to their Chief. We then resumed our route over a series of rough stony hills, not a little thankful to God, for the preservation from injury we had experienced, and for being brought thus far on our desired route. It was now evening, and the direction necessary to be taken to regain the usual track, was circuitous, so that there was no possibility of reaching Butterworth that night. Not being acquainted with the country we got out of the right course among some steep and rocky hills, with which this part abounds; so that it was not without much toil, leading our horses nearly all the way, that we at last made the open part of a natural basin, surrounded by an amphitheatre of hills, where we had seen some Caffer kraals from the heights. But the shades of night having now come over us, and a considerable copse of dense bush lying between us and the kraals, which were on the other side of the valley, we should have hardly succeeded in reaching the spot, had not a friendly native, who cast up just at this juncture, lent us his aid. By his assistance we soon reached one of the kraals and experienced a hospitable reception from the Headman, who assigned us a hut in which to bestow ourselves and luggage. But the night being serene and mild, we much preferred the open air, for the heat would have rendered the interior almost insupportable. A basket of sweet milk, fresh from the cow was brought us; and shortly afterwards a huge basket, the largest I had seen as a drinking vessel, containing probably three gallons of thick milk. The



young man who brought it, the nephew of our host, first lifted it to his mouth, and the Headman having seated himself beside us to hear a little of the news, also partook, to assure the strangers that there was nothing deleterious in the beverage. The contents of the basket were then placed at our disposal; and after all had freely partaken, the sweet milk was put into the emptied basket, that a repast might be ready for use on starting early the next morning. The natives do not milk the first thing in the morning, but generally at ten or eleven o'clock, and again at sunset. By letting the cattle feed in the morning before milking, it is supposed a more copious quantity of milk is obtained. The thick milk is prepared in large sacks made of bullock hide. A portion of the contents, generally about a third, is left in the bag after each meal; it is then filled up with sweet milk, and about an hour subsequently, the contents, after being well shaken, are fit for use and are a wholesome and nutritious beverage. The Caffers and Fingoes, whose chief food it is, are remarkably healthy and athletic. The Headman was very conversable, and through the medium of Hendrik Nooka, addressed to us a variety of questions concerning English customs and modes of living. In answering these we endeavoured to communicate a little instruction in things natural and spiritual; but with respect to the latter it is not very easy to make such as have had no previous instruction apprehend the most commonly received and plainest truths of Christianity. Yet accustomed as Friends are, to appeal to every man's own experience of the first workings of the Divine Spirit on the mind, producing some measure of conviction of sin and condemnation for it, they have a great advantage over many, who in dealing with the dark and ignorant, address them in a more refined and abstract way.

3rd.—Rose before the sun and saddled up, proposing to reach Butterworth early. Before taking leave of our hospitable entertainer, we presented him with a knife, handkerchief &c. with which he was much pleased. We arrived at Butterworth before eleven having ridden twenty-seven miles. The missionary was absent at the district meeting in Grahams Town.

William Macdowal Fynn, the Diplomatic Agent to the Amatemba, conducted the devotional exercises, and preached to the people in Dutch, a native translating it sentence by sentence into Caffer. My dear companion also spoke to them, W. M. Fynn turning it into Dutch, and the native teacher again into his own tongue. In the afternoon one of the native teachers preached, and also engaged in supplication, I thought with much weight and evidence of right feeling. My own way opened for communication in testimony. The congregation was small; the people having generally left these parts and retired to the upper districts of the Kei, for fear of being surprised by the Amaponda tribe.

4th.—A considerable portion of this day was spent in the company of William M. Fynn. He has lately returned from the country of the Amaponda, where he has been mediating as a peace-maker, and has brought back an elephant's tooth as a pledge from N'Cpai, the chief of the Fitcani, (who are allies of the Amaponda), that he will not resume hostilities against the Tambookies unless fresh provocation is received. This Chief has long been the terror of the Caffer tribes; yet from what we hear, he does not seem to be devoid either of sense or feeling. Among the favourable points in his character may be mentioned, his earnest solicitude for a missionary; he says, that if a missionary would but come and teach his people, it should be seen that he would no more go out on plundering expeditions as in times past, "he and his warriors would then sit still."

John Ayliffe, a very useful and esteemed labourer of the Wesleyan Body was the founder of this Mission. The people still refer to him in terms of affection, and desire his return; and his son passing this way lately, they were ready to lay hands on him, and retain him as a hostage, with the view of inducing his father to return. It is strange that the Wesleyans should so pertinaciously adhere to the itinerating system in a country like this, where the state of society is so extremely different from that of England. The inconveniences of frequent removals are very great, and do not appear to be counterbalanced by any corresponding benefit.

5th.—We left Butterworth for the next Missionary Station, called Clarkebury, also belonging to the Wesleyans. It is forty-five miles from the one to the other, over a fine, open, grassy country, capable of sustaining a numerous population, but now is converted by wars into a land nearly without inhabitants. The relics of the native huts are visible in many places, and the corn and pumpkins have sprung up in many of the deserted gardens, but no one is there to reap the crops.

6th.—The Catechists are generally elected from the Assistant Artizans, and in point of utility and devotedness are (names aside) Missionaries. They have no voice however in the direction of the mission affairs, which rests exclusively with the missionaries and the District Meeting. They are not even allowed to be present at the deliberative meetings in promotion of the general interests of the mission; a restriction which appears to be neither consistent with Christian liberty, nor charity, nor with the interests of the mission itself. We had a satisfactory religious interview with the people on the Station this evening, in which Joseph Warner, the catechist interpreted for us. After the meeting one of the people who had been present remarked to J. W. that he perceived there were different modes of worshipping God, but the word was the same.

7th.—Proceeded to Morley, the next station, fifty miles distant. Information had been just received of an expedition of the Fitcani and Amaconda being on its way to attack some of the people close to the Morley station, and putting the people of Morley on their guard, lest their cattle should become a prey. Attacks of this nature are generally made at the dawn of day; few therefore went to rest that night, even the catechist thinking it best to sit up and be prepared for whatever exigency might occur; and though we were too wearied with our day's journey not to avail ourselves of repose, we felt, in committing ourselves to the omnipotent care of the ever-wakeful Shepherd of Israel, that it was far from improbable we might be aroused from our sleep by the shout of war.

8th.—The morning star appeared, followed by the cheering light of a returning day, without the dreaded arrival of Faku's warriors, and hopes were entertained that the report might be without foundation, especially when it was remembered how often such rumours had ended in nought. For this is proverbially a land in which wars, and still more the rumours of wars, prevail. The Amaponda and Fitcani do not carry a bundle of assagais to hurl at the foe as do the Amakosa and Amatemba, but use one or two only, of shorter length, and adapted for close combat. This is one reason that has inspired them with a more than ordinary dread of their northern antagonists. To render themselves more independent of fire which betrays the approach of an army, the Amaponda, since their union with the Fitcani, have inured themselves to eat raw flesh in imitation of their new allies.

The missionary stations throughout Caffraria, are the resort of the destitute, the maimed, the halt, the blind, and the oppressed. Here, while the hand of mercy is judiciously extended for their relief, and their hearts are softened by kindness and affliction, they are peculiarly sensible to the benign influences of the gospel. Nowhere more conspicuously than at the missionary stations does the "quality of mercy" prove itself to be indeed "blessed." When a Caffer has taken shelter "under the kaross" of the missionary, thenceforward he feels he is on comparatively firm ground. The Stations are literally "cities of refuge." The chiefs regard the people attached to them as very much out of the pale of their jurisdiction. There is consequently a judicial power vested in the missionaries; indeed they may have to exercise the part both of judge and jury, and to punish the offender (fines of cattle are the common penalty); and great discretion is required on their part not to give undue offence. Missionaries seem forced into a position of this sort, whether they will or not; and the power is maintained with various degrees of authority dependent on their talents and temperaments, the character of the neighbouring chief and minor contingencies.

9th.—No further tidings of the Fitcani having reached the settlement, we determined to proceed in the direction of

Buntingville in the Amaponda country, which is forty-two miles north of Morley, and the most remote of the missionary stations in Caffraria. Philip Amm, the catechist, kindly accompanied us to the opposite bank of the Umtata. After leaving this river, the richness of the vegetation increases, so as, if possible, to surpass the beautiful district round Morley. But alas! not an inhabitant is to be seen. The grass was higher than we were on horseback; but no flocks or herds fatten on these luxuriant pastures. The wickedness of man has been permitted to defeat the gracious designs of the Creator, who gave the earth to produce corn for the sustenance of man and grass for the cattle, and by the fertility with which he has crowned this part of the globe, proves how contrary it is to his will that his creatures should perish for lack of food. About half way we met four of Faku's warriors whom we could distinguish by their curiously wrought chaplets of hair, which they form into rings, leaving the space in the centre bare. Faku's residence is on the bank of the Umzimvooboo, thirty miles further north than Buntingville; N'Cpai and the Fitcani, or Amahoash, lie a day's journey to the east of the same river. It was nearly two hours after dark ere we reached Buntingville, and we were very much fatigued; but every needful attention was shown us by Thomas Wakeford, the assistant artizan, and his wife.

11th.—The Caffers have a great fear of the dead; and their superstitious notions connected with the touching of a corpse are such, that in cases of mortality even of near relatives they will hardly afford any assistance. After death the hut of the deceased is burned along with the kaross and other personal attire. It may have been from this circumstance that the barbarous custom originated of removing the dying into the bush and abandoning them to the wild beasts. Since the establishment of missions this horrid practice has been gradually falling into disuse.

The travellers had now reached the extreme point of their journey into Cafferland, having travelled considerably more than half way between the boundary

of the Colony and Port Natal. In their return they retraced their steps as far as Butterworth, from which station they made a loop ride to the southward, crossing the Kei River not far from its mouth, and coming again into their former track at Bethel. A little before reaching Bethel, they stopped at the Kraal of the chief Gacella, of whom mention has been made.

12th.—After a solemn religious season with T. Wakeford's family, we left to return to Morley. In crossing the Umgaziana we turned aside a few paces to see a waterfall. The bed of the river at this spot is formed by a series of rocks, like so many huge steps, over which the water is precipitated into a large and tranquil basin. Down the valley a number of woody and abrupt cliffs jut out one beyond another till they fade away in the distance. We reached the Umtata about five, p.m. where we found our kind friend P. Amm awaiting our arrival with relays of horses. Under his convoy we were favoured to reach Morley in safety by sunset.

15th.—We left Morley and arrived at Clarkebury a little after dark.

17th.—Attended the morning and afternoon religious meetings of the Caffers, in the former of which Joseph Warner and my companion addressed the people; in the latter the labour devolved upon me. The change in some who have received the gospel at this station, has given occasion for a striking comment: "The power of the gospel is indeed wonderful," said one, "there is such a one who used to be a pest to our community; so violent and quarrelsome was he that no one could live with him in peace; but now that he has received the grace of God into his heart he is one of the best and most orderly in the place."

After a solemn religious season with Joseph Warner and his family, we left for Butterworth, where we arrived the same evening.

20th.—Between Butterworth and the Kei the Caffer kraals were numerous, and we met several parties of young men riding on oxen at a brisk pace, on their way to some adjacent scene of festivity. Running races with oxen is a favourite pastime with the people; the Chiefs taking great pleasure in displaying on such occasions the finest of their cattle, and vying with one another for the victory. We reached Fort Warden, one of the military posts now abandoned. Here are two traders, or agents of merchants in Albany, who are supplied by the latter with commodities which they exchange with the natives for gum and raw hides. We were civilly accommodated by one of these traders with a lodging on a large piece of duff, spread out on the clay floor, which made a very tolerable bed; and the other, his neighbour, sent us some eggs. Some idea may be formed of the quantity of gum collected, from the fact that I. King, with whom we lodged, and who has been but four months in the place, has in that interval received about 23,000 lbs. in exchange for tobacco, buttons, and beads, with a few other more useful articles. The other trader cannot have received much less, as he has in the same time despatched seven wagon loads to Graham's Town.

21st.—We called at Gacella's kraal, where we found the Chief sitting in the midst of his people eating with them the sweet cane, which is raised in most parts of Caffraria. It is not the sugar-cane, but a little resembles the Caffer corn, having a spreading seedy head. Gacella on being apprised who we were, having heard of us through Ludwig Doehne, immediately threw around him his kaross, formed of a beautiful Leopard's skin, and approached to greet us and shake hands. As he signified his intention of following us to the mission station the same evening, the better to afford opportunity for conversation, we made but a short stay and proceeded to Bethel. Gacella made his appearance shortly after our arrival, and partook of some refreshment with us at J. L. Doehne's table, when some conversation passed in which we expressed our views respecting peace, and our satisfaction at the conduct of the Chief in accepting the mediation of the Missionary between him and

Umbala. Gacella appears to have a great desire that his people should improve in their condition by the increased cultivation of the land and the acquisition of useful arts; and in allusion to the agricultural implements presented to Makomo, of which he had been informed, he broadly intimated that it would be very acceptable to himself to receive a similar present.

Pursuing their return journey from Bethel, they halted again at the Buffalo River, from whence they diverged southwards to Mount Coke, Wesleyville and some other stations of the Wesleyans.

23.—Mount Coke. R. and A. Tainton are the oldest of the catechists at the Caffer Wesleyan Stations. At the breaking out of the last war they were living at Buntingville, and the missionary at that Institution, being alarmed for his personal safety was preparing to leave the country, and to take them with him. To this they were very much averse, believing that it was in the divine ordering that they had come there, and feeling no wish to leave till they were assured it was their duty. Being subject however to the direction of the missionary, they had no alternative but to submit. With heavy hearts they set about packing up their things to accompany him. Faku, the Chief, was very much opposed to their departure, promising to afford them every protection in his power if they would remain. Nothing however could induce the missionary to stay. But whilst things were in progress, the Chief happened to be made acquainted with the feelings of R. and A. Tainton on the subject, and he determined to put a veto, as Chief, on their departure, and declared that they should not go. The missionary set off attended by many of the reputed converts. These ultimately joined the British, and took part in the war, in the course of which the strong temptation to plunder induced them to run great risks, and all were cut off excepting two. R. and A. Tainton continued to labour among the Amaponda, and were separated from all communication with the Colony for more than twelve months, so that they could not renew their supplies. Faku used frequently to enquire if there was anything they needed which



his country could afford, but they always declined his assistance being anxious to preserve their independence; and such was the watchful Providence displayed on their behalf, that as their stock of provisions got low, the natives always brought fowls, or corn, or something that they were willing to barter for articles still in R. and A. Tainton's possession, so that though they had a numerous family, and at this period A. Tainton gave birth to another baby, they never knew what it was to want. The child was named Cherith, because of the analogy they traced in their own experience to the circumstances of the Prophet Elijah, who was fed by ravens as he dwelt by the brook Cherith. R. and A. Tainton had used considerable pains to get the natives at Buntingville into some way of earning a little money. For this object the cultivation of Cayenne Pepper was encouraged, and it had been found to answer so far, that the people had raised as much as had brought a return of upwards of twenty pounds, a large sum in those parts; and they had an offer of ready purchasers at Grahams Town, for as much as they could grow. But R. Tainton was called away to another Station; the project which once promised so fairly to succeed was abandoned; and all that we could learn when at this Station, in reference to it, was, that some one had once tried to raise Cayenne for sale, and that there were two or three of the bushes still remaining.

24th.—Mount Coke is said to have been a flourishing Missionary Station before the war. Some time after the restoration of peace, the place was resumed by the Wesleyans, but it has not yet attained to its former prosperity. The faith of the people in this neighbourhood in regard to witchcraft was materially shaken by a remarkable exposure of the duplicity of one of their Doctors, that took place on the station a short time since. One of the natives had fallen sick, and it was determined by his relatives that a witch-doctor should be sent for to find out the person who had bewitched the sick man. The Doctor arrived in the evening, and it being later than suited his convenience, he gave notice that he should not go into the affair till the following morning.

A hut was assigned him as a lodging for the night. A young man who had been an attendant on missionary instruction, and who had often heard the witch Doctors denounced as a set of impostors, took it into his head to watch the one in question. He placed himself in his own hut which commanded a view of the Doctor's, without himself being observed. In the dead of the night his curiosity was greatly excited by observing the Doctor steal out of his lodging, and go to an adjoining calf-kraal, and there after creating some commotion among the calves, stoop down for some time as if busied with something on the ground. He then returned to his hut. In the morning the Doctor commenced his operations, and after the usual mummeries had been gone through, he fixed upon the owner of the calf-kraal which he had visited in the night, as the guilty person, and charged him before the people as the cause of the sick man's malady. The unfortunate accused protested his innocence; but in vain; he was told by the Doctor that it was useless to deny that he had bewitched the invalid, for that he (the Doctor) should produce the very materials that had been used for the purpose, which would be found on the premises of the offender, who well knew that he had there secreted them. Upon this, proceeding to the calf-kraal, he scratched up the soil, and produced a bit of skin, in which some hair was rolled up, which he displayed before the people as the bewitching stuff. The guilt of the party thus charged was proved beyond all doubt in the view of these poor credulous people, and all were clamorous that he should forthwith be punished. All this time the young man had remained quiet, waiting to see the issue; and now that the guilt of the accused party was considered to be established, and punishment was likely to be summarily inflicted, he thought it was time to interpose. He accordingly stated the doubts which had induced him to watch, and also what he had seen; and he suggested that the hut occupied by the Doctor, as well as his person, should be examined, in order to discover if there was anything that corresponded with the bit of skin that had been buried in the earth. The search was immediately instituted, and an old bag was found, from which a piece

had been cut out exactly corresponding with that containing the hair. The young man then recommended that the calves' tails should be examined, and one was discovered which had evidently had a tuft of hair recently subtracted from it; and on comparing it with the hair that was said to have been used in bewitching the sick man, it exactly corresponded in colour. Thus was the Doctor exposed and confuted in the face of the people, so that he was glad to take to his heels to evade their wrath, for scarcely could they refrain from laying violent hands upon him. He was stripped of all his cattle, and obliged to leave the neighbourhood, while the fame of this exposure has had a great influence in opening the eyes of the people in regard to these impostors.

Another instance of heathenish imposture is recorded by G. W. Walker, in which Ann Tainton proved to the people that one of the witch doctresses who pretended to suck Indian Corn out of the side of a man afflicted with acute pain, had swallowed a piece of green tobacco leaf and the Indian Corn upon it, and this enabled her to bring up the Indian Corn in small quantities at a time from her stomach.

We left Mount Coke in the course of the forenoon and proceeded to Wesleyville where John Ayliffe \* is labouring as a missionary, though at the present moment attending the District Meeting in Graham's Town. We were hospitably entertained by the assistant artizan, Charles Grubb.

From Wesleyville the course of the travellers lay westward to the boundary of the Colony.

27th.—Proceeded twenty-five miles, to Fort Peddie, another station of the Wesleyans.

28th.—Fort Peddie is occupied as a military post by the colonial forces for the protection of the Fingoes. There is no

\* See a mention of this good man at page 81 and 362.

canteen here, and the Government has commendably discontinued the issuing of licenses for the retail sale of liquor in all the towns along the boundary of the Colony. A sergeant is however allowed to dispose of a certain proportion of wine to the soldiers. The present Governor, Sir George Napier, has also issued a very sensible proclamation, encouraging the magistrates to exercise their prerogative of withholding licenses, unless the inhabitants unite with the application in maintaining that they are absolutely necessary. We were the guests of Richard Walker the catechist.

29th.—This morning we had an interesting religious meeting with the Fingoes, who attended in considerable numbers; and one in the evening, which was attended by many of the military and other Europeans, to whom we endeavoured to set forth the advantages of abstinence from all intoxicating drinks. My dear companion was subsequently concerned to make some very weighty remarks on prayer, as a necessary means of strengthening the resolution and enabling us to take up the cross in whatever particular it might be required of us, concluding by himself engaging in that exercise.

30th.—After we retired to rest last night a very heavy thunder-storm passed over, so near and loud, and accompanied by such exceedingly vivid lightning, as to make it very awful, and forcibly to impress us with the conviction that man is indeed but as a moth before the power of that Almighty Being who alone can control the elements. The day was wet; yet cleared up a little towards evening so as to admit of our riding twelve miles to Newton Dale, the last of the Mission Stations we visited in Caffraria. We were kindly received by the Wesleyan Missionary William B. Boyce.

4 mo. 1.—The student of the Caffer language is much indebted to William B. Boyce, as the discoverer of the most singular feature in its construction—the use of the euphonic letter, which enters into the very genius of the language, and which for a long time, not being comprehended, presented an insuperable difficulty in its acquirement, and threw a sort of

mystery over this now confessedly beautiful and symphonious tongue. This remarkable discovery is particularly unfolded in a grammar he has recently published.

4 mo. 2.—We crossed the Fish River at a fording-place, called the Lower Caffer Drift, an exceedingly awkward one after a flood, as in the present instance, in consequence of the deep deposit of mud. On the Colonial side we saw the recent traces of the Hippopotamus, whose huge feet had left holes in the mud where it was stiff, nearly the size of the rim of my hat. The Rhinoceros, Elephant, and Buffalo, still inhabit the dense cover of the Fish River Bush, and of late years the Lion has resumed his position in these quarters, probably owing to most persons crossing the river by some of the upper fords, on account of the greater facilities they present.

## CHAPTER XXII.

### JOURNEY THROUGH THE NORTH EASTERN DISTRICT OF THE CAPE COLONY.

IN journeying from the Great Fish River to Grahams Town, James Backhouse and George W. Walker made a detour to visit Bathurst and some other places in Lower Albany. From Grahams Town their course was northward, passing over the same ground they had travelled upon before, as far as Philipton on the Kat River, where they again took up their wagon, and whence they pursued their course through Somerset, to the northern boundary of the Colony.

We resume the Journal after the passage of the Great Fish River.

4 mo. 2.—After ascending a considerable hill by a road that winds through the intricate mazes of the Fish River Bush, we came to more open country, where we off-saddled for an hour by the ruins of an old military post. Whilst partaking of some refreshment our guide announced the approach of two persons on horseback, who proved to be Richard Gush of Salem, and George Barnes, a local preacher among the Wesleyans, on their way to meet us. The former had requested that as we drew near the Colony, we would send him word, as he should like to accompany us through those parts of Albany that lie between the boundary and his residence, with the inhabitants of which district he is intimately acquainted.

3rd.—We proceeded to Clumber, calling on William Gradewell and Richard Hulley, two industrious settlers, who are bringing up their children with regard to an inheritance that is enduring. The last mentioned, with much simplicity, related the following singular circumstances in his own experience. He had been with a convivial party, not being at that time an awakened character, and had given way to excesses. Going shortly after to obtain some honey for a sick acquaintance, he climbed a tree in which was a bee's nest, and a branch gave way with him, so that he was precipitated to the ground. Two of his ribs were broken, and he was otherwise much injured, so as to bring on high fever, and ultimately tetanus or lock-jaw. He was lying on his bed one night, having been for nearly a fortnight without sleep, and fully anticipating death to be very near, when his mind became awfully impressed with the danger he was in, both as regarded soul and body, feeling assured that if he died in no better condition, his soul would be lost for ever. Under deep convictions for sin, he contrived to roll himself out of bed, and getting upon his knees, prayed to God in an agony of distress, to look down upon him with mercy. While thus engaged he thought a voice spoke intelligibly to his spiritual ear, saying, Persevere; and as he maintained for some time this earnest exercise before the Lord, he felt himself cured of his lock-jaw and of his injuries. Overcome with joy and hardly daring to believe his senses, he turned himself round and round, and felt his ribs with his hands, until assured that he was effectually healed; when he again got into bed, and with a heart overflowing with gratitude and the tears streaming down his cheeks, lay praising God, who by his wonderful power had wrought such a deliverance. All this time he remained under great excitement, and had no disposition to sleep; but as he was looking to the Lord and praising him for his mercy, the same voice that had before spoken to him inciting him to persevere in prayer, now sounded in his ears the words, Peace be still; upon which he felt a capacity to stay his mind in quietness and reverent thankfulness upon God, and fell into a sound sleep, which lasted till morning. On awaking he arose, dressed himself,

and went about his usual avocations in perfect health, and with a mind renewed and changed, determining thenceforth that he would serve his Redeemer in righteousness; and from that period he has maintained a consistent Christian course.

The settlers in this neighbourhood are chiefly from Nottingham, and emigrated in 1819. They have had many serious drawbacks to their prosperity. Being imperfectly acquainted with the climate, they placed their dependence chiefly on wheat crops, which were cut off for several years in succession, and many families were reduced to great distress. It was at length discovered that the soil was more adapted for pastoral pursuits than for those of agriculture, and that farms of a hundred acres were inadequate to sustain any considerable number of cattle. In time repeated failures drove many to their tools, and by following the mechanical callings they had formerly pursued in England they gradually improved in their circumstances; others managed to get sufficient land to answer for grazing cattle. Several devastating floods about this period also augmented the general distress; and last and not least, the Caffer war laid waste the fair prospects of many a family that had weathered these and other vicissitudes. These afflictive dispensations seem to have operated as means in the hand of the Lord to bring many to a nearer acquaintance with himself, who before were much estranged from everything that was good. A very general awakening took place a year and a half ago, about the same time that a similar work was going forward in Grahams Town. One thing is worthy of note in connection with this work. It was not so much by the ministers, or those who were looked upon as leading men, as by the local preachers and subordinate labourers. The worthy Schoolmaster of Clumber, Thomas Peel, was one of the first whose labours were conspicuously blessed. The concern spread until hundreds were excited to the earnest enquiry, "What shall I do to be saved?" and many honestly persevering, remain to this day, established in the faith which is in Jesus Christ.

4th.—At Ebenezer, we took up our quarters at James Usher's, where we spent a very interesting evening, feeling a



more than common freedom to converse on religious subjects with this simple-hearted family. James Usher is a special monument of mercy, having been at one period much addicted to intemperance, from which snare he is now happily delivered. The sense of the Great Master's presence was remarkably prevalent during our visit.

5th.—We proceeded to the town of Bathurst, where we arrived before dusk.

6th.—The morning was fine and a numerous congregation assembled in the Wesleyan Chapel. It proved a comforting season, in which we had open labour in testimony, and we have reason to believe it was a time of renewed visitation to some. Bathurst is noted for the beauty of its situation, and in every respect it seems better adapted for the Capital of the eastern side of the Colony than Grahams Town. We left in the afternoon for Theopolis, where we were welcomed by Thomas Merrington. The people of this station are chiefly Hottentots, but there are also Bechuanas and Fingoes.

8th.—The Bechuanas and Fingoes inhabit bee-hive or hemispherical huts, much like those of the Caffers. These people are happily not addicted to Intemperance, seldom using strong drink. The Hottentots affect to regard the Bechuanas and Fingoes with contempt, because they are of darker complexion.

9th.—We left Theopolis to proceed to Salem, having agreed to become the guests of Richard Gush. The distance between the two places is about twenty-five miles. Salem is a pretty village, altogether English in regard to the style of buildings, as well as its inhabitants, who are mostly Wesleyans. R. Gush's house is pleasantly situated, a little out of the village, on a rising ground, in a large garden, which he successfully cultivates.

10th.—We left Salem for Grahams Town, where we resumed our quarters at our kind friend William Wright's.

11th.—We spent the evening at William Shaw's, where we met a number of missionaries belonging to various Stations we have visited, and who are about to leave town

after having attended the District Meeting. Several topics of interest connected with the state of the Missions, Frontier Policy, Infant Schools, &c. were discussed. We were glad to find that William Shaw's attention is strongly turned to the importance of Infant Schools, and that he purposes establishing them at the Missionary Stations when he can obtain suitable teachers. During our visit to this portion of the Colony, we have heard much respecting the present Frontier System and its working, particularly in relation to the Caffer Tribes. We have never been convinced by any thing we have heard, though complaints against it are numerous, that it is otherwise than equitable in its main features. As it has occurred to us that the defects in the detail admit of an easy remedy, we have conceived it our duty to address the Governor on the subject.

14th. First-day.—We were present at the morning religious service of the Wesleyans at Salem, though we took no active part. The reading of the Episcopal Liturgy occupied a considerable portion of the time, and must be very burdensome to the spiritually minded among the audience, if I may judge from my own feelings. James Cameron, the minister, extended an invitation at our request to the people to meet with us in the afternoon, in the same place. This meeting was attended by about 200, with whom we laboured in gospel love. In the evening, R. Gush and his wife giving us their company, it was a time of refreshment, under the feeling that the Great Master himself was present. Though no vocal expression was made, I could not but contrast the profitable nature of silent waiting to receive the teaching of Christ himself, with the comparatively dry exercises which we were witnesses to in the morning.

16th.—The Anniversary of the Salem Bible Society was held in the Chapel. Several missionaries and others, were present, who adjourned with ourselves after the meeting to W. H. Matthews's to tea. Here we had the opportunity of offering our sentiments on the subject of total abstinence from intoxicating liquors, one that has very few supporters in this part. James Cameron and Richard Gush are nearly

alone among those who stand forward as religious characters, and they were cheered by receiving a little support in a cause that, according to their respective means, and especially by their own consistent example, they have boldly advocated.

18th.—Accompanied by James Cameron and Richard Gush's son Joseph, we made a circuit on horseback of about twenty-four miles, and held a meeting at the house of a person named Norman, where the Wesleyans occasionally have religious service. The afternoon was wet but we were favoured to have a refreshing meeting. In returning to Salem, my horse fell with me when going at a brisk canter, and with such violence as to turn completely head over heels; but through the mercy of God, I was hardly conscious of being bruised. We took tea with W. H. Matthews and afterwards attended a meeting appointed at our wish in the Wesleyan Chapel. The evening being excessively wet, the number was not great, yet our gracious Lord condescended to own with his life-giving presence the few met together in his name, and to extend his gracious help to my dear companion and myself in labouring for the promotion of the Truth.

20th.—Was again spent at Salem. In the afternoon we walked with Richard Gush to a ravine where there is a cave that has once been the resort of Bushmen; it is difficult of access, and very much concealed among the rocks. Numerous figures of men with bows and arrows in their hands are traced on the sides of the cave. They are in general unnaturally elongated, yet evince some ingenuity. It is remarkable that though accounted the lowest of the tribes of South Africa, as to civilization and intellect, the Bushmen are supposed to be the only people who have shown any taste for either drawing or music.

24th.—Grahams Town. J. B. and myself addressed an audience on the advantages of total abstinence. William Shaw afterwards made remarks on what had been expressed, and admitted that the subject claimed their serious consideration. I should be glad to see the Wesleyans as a body, and their ministers especially, coming forward as advocates

for total abstinence. I have been painfully impressed with the belief that there is among Christian teachers as well as among the people, too much looking one upon another, instead of making the enquiry in this, and other matters of importance, "What is my individual duty before God?" As we must stand or fall to one Great Master, how important it is that we should all look to him, and seek to please him in the first place, not too much consider what this or that man does, who will not be able to answer for our deficiencies.

26th.—Having arranged our affairs, we prepared to resume our journey, to join our people and wagon at the Kat River. We had a solemn parting at William Wright's, from whom and his family we have received much kindness. We were accompanied out of town by Richard Gush\* and his son Joseph, William Shaw and William Impey.

27th.—We reached Fort Beaufort this afternoon.

28th. First-day.—Believing it to be in the way of our duty to seek a religious interview with Makomo's people, who live near Blinkwater, about nine miles from this place, we repaired thither this forenoon, and had the satisfaction of meeting with Jan Tzatzoe and James Read, Jun. We had an interesting season of religious labour, first with the people at large, Makomo and his wives and children being also present, and afterwards with a more select little company of fifteen recently awakened Caffers. The company assembled under the canopy of some umbrageous trees, in the dry bed of a branch of the Kat River. Here we were surrounded with a most attentive audience of nearly 200, Caffers, Fingoes, Gonas and Hottentots, though the Caffers were by far the most numerous. They exhibited every variety of costume from a greasy kaross to the fashionable surtout, or neat printed gown. We returned to Beaufort by a horse track that winds through the hills on the Caffraria side of the Kat River, and forms a most romantic ride, rendered increasingly

\* For an interesting account of this good man, and especially of his faithful practice of Gospel principles in relation to war, see a tract, No. 69, of the York Friends' Tract Association, entitled, *The life of Richard Gush, the African Emigrant.*

interesting by groups of native huts interspersed among the hills, with plots of cultivation contiguous, and which, with the cattle browsing on the slopes of the mountains, give rise to ideas of rural simplicity, peace, and abundance.

30th.—Being clear of Beaufort we mounted our horses and went forward to Block Drift.

5 mo. 1.—We stayed an hour or two at Tyumie, and arrived at Philponton in the evening, where we were again received into the hospitable family of our cordial friends, the Reads, and had the satisfaction of finding all well that related to our establishment.

When James Backhouse and G. W. Walker were at Cape Town, the latter, as we have seen, entertained the prospect of revisiting England before he settled down in Tasmania. As his future course however assumed a more determinate shape in his mind, he gradually abandoned this intention, and resolved, as soon as his joint labours with James Backhouse should cease, to proceed at once to Hobart Town with the view of commencing business there. This change in his plans is alluded to in a letter from Philponton written at this time, in which he also takes a general review of their late journey into Caffraria.

TO RACHEL PRIESTMAN.

Philponton, Kat River, 5 mo 4, 1839.

It was grateful to me to learn that thy beloved mother and your numerous family circle are in the enjoyment of health. Thy dear mother is often the subject of my thoughts and very often of my dreams. Frequently do I seem in this way to live over again the days that are gone by, and very vividly are some of you who are living, and not less so others who are in heaven, brought to my remembrance. But it becomes more and more doubtful whether any of my surviving friends in England may see me again. Should it

prove so, I must console myself with the reflection that in a few years all must part. O, that we may be permitted to meet in Heaven where parting and sorrow and change will be unknown, unless it be the delightful transition from one degree of happiness to another.

There are eighteen missionary stations in Caffraria, nine of which are connected with the Wesleyan body. Only one of the Wesleyan missionaries happened to be at home, the rest being at Grahams Town, attending their annual District Meeting. Though this was in some respects contrary to what we should have desired, yet as it was not of our planning and could not be ordered otherwise on our part, we doubt not all will prove for the best. It afforded us the opportunity of becoming more intimately acquainted with a highly useful and pious set of men who have originally been employed as artisans, and most of whom were local preachers, but who having in some instances gained a thorough knowledge of the language, and in others made themselves useful in the work of evangelizing the heathen, are now designated by the Society, Catechists, although the name does not alter the character of their services. Though not formally ordained like the Missionary, and consequently not receiving nearly so liberal a provision for his temporal wants, the Catechist, in my judgment, most nearly approaches to the example of a primitive missionary. The apostle Paul, when settled down at a place, laboured with his own hands to "minister to his necessities and to those who were with him;" in which he also declared he had set his fellow-believers an example that "so labouring they ought to support the weak." It may however be requisite in the liberty which the gospel allows, that some should devote their whole time to the work; only I do not see anything to warrant such a distinction, as that an unmarried man shall have perhaps twice as much as one who has a wife and numerous family, and whose time is also wholly occupied in the same cause, with merely this difference, that he works with his hands for the general good.

It is to be regretted that the Infant School system has not yet been introduced into Caffraria. One reason alleged is the next to impossibility of obtaining suitable instructors. What

a field for energy, talent and philanthropy! I have often thought were I twenty years younger I would turn my attention to it; but the day for this is past! At Tyumie a young man, a Caffer, who had been taught by W. Chalmers to read, came to him about a year ago and said, that if he was in possession of some printed lessons, he thought he could collect a few of the children of his kraal, and teach them to read. W. C. gladly supplied him. The young man, though not acknowledging himself a Christian, was sincere. With his own hands he built a hut after the European fashion, as a school-house; and when we were there he had little short of thirty scholars, several of whom could read fluently in the New Testament.

Thy affectionate friend,

G. W. WALKER.

6th.—We were present by invitation at a meeting of the assembled Church, teachers and people, met to receive the applications of several Chiefs for missionaries; and also to deliberate upon the establishment of a Mission among the Bushmen. James Read, Jun. had lately visited some Bushmen, who, under a Chief named Madoor, were situated near the head of a branch of the White Kei River. The Chief and his people are anxious to have religious instructors among them. The former professes to have doubted whether he and his people were members of the human family, until Makallemma, a humane and intelligent Fingo Chief, treated him with kindness; this led him, he says, to think that he also was a man. Makallemma is himself solicitous for a missionary, and was one of the applicants on the present occasion, having come expressly for the purpose; as had also Kallaghal, a Tambookie Chief from the White Kei, and Gubba a Counsellor of Rile, another Chief of the Tambookies. The fifth and last was a Hottentot, a member of the Church, on behalf of a Mantatee Chief named Daman, who with forty men and eighty women, besides children, is living near the Winterberg. The Hottentot had fallen in with Daman and his group, and made known to them some of the

great truths of Christianity. Some time afterwards a messenger came from the Mantatee Chief to intreat that he would return and tell them more concerning "the word of God," for, to use his own expression, "they could no longer do without it." It was decided to send six Hottentots to the Bushmen to instruct them in Christianity and civilization, particularly in the cultivation of the ground, with which these poor creatures seem to be altogether unacquainted. Some of the members present urged the propriety of sending a larger number, that they might be better able to defend themselves from aggression. James Read, Jun. decidedly opposed this, and was supported by his father, and they argued the non-necessity of providing means of defence on such an errand, from our example, who had visited so many different nations, and had carried no arms, the Arm of the Lord proving a sufficient defence. This opened the way for me to refer them to the precepts of the Divine Master himself, who when he sent forth his disciples, two and two, said unto them: "Behold I send you forth as lambs in the midst of wolves; be ye therefore wise (or cautious) as serpents and harmless as doves:" as well as for a practical illustration of the efficacy of pacific principles, to the history of our Society, especially in Ireland and America. J. Backhouse supported the same view by a variety of appropriate illustrations and arguments, demonstrating that the use of carnal weapons is opposed to the letter and spirit of the Gospel. James Read, Jun. has lately read Dymond's Essays, which have so opened his eyes that he says, he could not conscientiously oppose force to force, even were his life in danger. He thinks a copy of this work should be in the hands of every missionary.

7th.—An interesting Temperance Meeting was held, at which a large number of adult Hottentots and about 450 children were present. Many animated speeches illustrating the evils of drinking intoxicating liquors, and the benefits of total abstinence were made by the Hottentots. They speak feelingly on the subject, as many have tried each plan, and while they have proved the baneful influence of the one, they are now enjoying the happy effects of the other.



9th.—Preparatory to leaving Philipton we had a solemn parting season with the family of our valued host, in which we were permitted to experience afresh the evidence of Divine Goodness, as has often been our lot while under this roof. We now take to the wagon once more. A large proportion of J. Read's family walked with us about a mile on the way, with a number of the people, particularly the children of the schools, who sung hymns. The firing of some guns by the men we would gladly have dispensed with. These poor people show signs of affection and lively sensibility towards such as take an interest in their welfare; they have minds very susceptible of generous emotions.

10th.—On reaching Blinkwater it was discovered that the hinder axle-tree had been injured, and that it would be necessary to replace it.

12th. First-day.—Being wet but few of Makomo's people were present. The Caffers are much afraid of rain, because of its injurious effect on their karosses, which become stiff and unyielding after exposure to wet. When obliged to go abroad in the rain it is common to lay aside the kaross altogether, when of course there is increased liability to suffer from cold; and the natives of Africa cannot endure cold like Europeans. We had some satisfactory service with such Gonas, Hottentots, and such other natives as reside in the immediate neighbourhood, whom we addressed through the medium of James Read, as our interpreter into Dutch, and old Hans Nooka, who turned it into Caffer. The latter is a tried and zealous disciple. Before meeting I felt unusually low and stripped of all spiritual good; but whilst assembled, a little matter presenting for expression, and being communicated with simplicity, in the grain of faith, the mountain was as it were removed, and the latter end of the day proved better than the beginning. I was afresh reminded that in a spiritual sense it remains to be a truth, that they who preach the gospel shall live of the gospel.

13th.—Walking along the banks of the Kat River, which is here a considerable stream, I was amused at the dexterous movements of the monkeys, which display their agility in a

surprising manner, skipping from one bough to another and swinging by their hands.

Assembled the people and read to them in the evening, accompanied with a few sentences from J. Backhouse in broken Dutch, which were promptly translated into Caffer by Hans Nooka. The good old man has so much experimental understanding of religion, that though an idea be but imperfectly expressed, he readily apprehends the meaning, and communicates it in his own way with facility.

15th.—When the oxen were collected and about to be in-spanned, Hans Nooka informed us that a number of people were assembled in an adjoining building, being desirous that we should have a parting religious opportunity with them. We felt best satisfied to go and read a chapter in the Dutch Bible to them, Hans interpreting it, and we managed to express by means of broken Dutch, and a reference to Scripture passages, our feelings of Christian interest on their behalf, which they appeared fully to apprehend. Great solemnity was felt while sitting with these simple-hearted Christians, particularly during the time of silence. Several of them were broken and tendered in spirit, we could not but believe, through the precious influence of that Power by which the living in Israel are all baptized as into one body and made to drink into one Spirit.

We seem now to be entering upon a new field of labour having probably done with the eastern coast and district of the Colony.

16th.—Were under the necessity of halting at an old military Settlement called the Old Koonap Post, about half a mile from the river of the same name. A Dutch farmer named Bota, is living with his family in the vacated houses of the military, and he civilly promoted our out-spanning and occupying one of the buildings, the night promising to be very inclement. We had some conversation with the family, whom we found infected with the Port Natal mania,—a disposition to emigrate from the Colony without any very well-defined or sufficient reason. We gave them some tracts, and explained to them as well as we could our object in travelling,

endeavouring to turn their attention to that Holy Spirit which would give stability to their principles of action, as well as peace to their souls. There was a pleasant degree of openness about these poor people, and a willingness to listen, that made us feel the more for their forlorn situation. They showed their good will towards us by supplying us with milk, and inviting us to take coffee with them; this is a common token of civility to all who call in upon the Dutch farmers.

17th.—The weather was so piercingly cold that we could hardly keep ourselves tolerably warm, though riding in warm duffle garments. While at Blinkwater, we had been wearing white drill, and notwithstanding, felt the heat exceedingly oppressive. Such are the vicissitudes of the African climate. Being struck with the appearance of a small library suspended on hanging shelves to the wall of the hut of H. Hijn, a native schoolmaster at Blinkwater, I took up one of the books, which proved to be a Greek Lexicon. Some of the Hottentot schoolmasters are studying Greek under James Read, Jun.

19th. First-day.—Rode into Somerset, which is a pretty village at the foot of the Bosch-berg, and is inhabited chiefly by persons of Dutch origin. The indisposition of the Dutch to change their religious views is remarkable, considering how large a proportion appear to hold their opinions traditionally, rather than from conviction. They are almost exclusively attached to the Dutch Reformed and Lutheran Creed, and cases of adoption of a different profession are almost unknown.

After spending a few days at Somerset, the travellers proceeded to Cradock, a small place and much neglected. They encamped outside the village, and were put to great inconvenience by the straying of their oxen, which, after three days search, were found twenty miles from their place of encampment.

On the 3rd of 6th mo. they continued their journey.

Out-spanned near a location occupied by a friendly coloured

man, who furnished us with some milk and some spring-bok venison. The Spring-boks are shot by the Dutch farmers and brought into Cradock for sale, and in such abundance that we heard of their having been sold as low as 10d. each. A rixdollar, 1s. 6d., is the common price.

6th.—Riding in advance of our party, I observed an animal which from its menacing attitudes I at first took to be a buffalo. It however proved to be the Gnu or Wilde beest, as it is generally termed in the Colony. It is rather smaller than an ox; its movements on the approach of a stranger, have a very formidable aspect, though it never attacks unless wounded or provoked. Gnus are generally in troops of from half a dozen to a score, and on the approach of human beings, after looking earnestly at the intruders, the whole troop start off at a gallop, every now and then wheeling about, tearing up the ground with their hoofs, until they are enveloped in clouds of dust, and tossing up their horns and lashing their white tails as if greatly infuriated. These demonstrations of displeasure are an instinctive effort to intimidate their enemies, and are frequently exhibited in all their variety without their moving many yards from the spot where they are grazing: but if the party advances, they take to flight, and it is only a fleet horse that can come up with them. The farmers are very expert in riding them down till sufficiently near for a ball to take effect, when they shoot them with remarkable precision of aim. Their families now almost subsist on the flesh of these and the Springboks, both of which are excellent food.

We called to salute the family of a boer living on the Little Brak River. The mistress presented a graphic picture of Dutch manners. She was sitting in the open air, in an easy chair, a short distance from the door of her dwelling, directing some culinary operations going on in a large oven; her coloured servants being about her, along with other members of the family. She had her feet upon a chafing-dish (called here a Komfoor) filled with charcoal. She appeared to be one of the more opulent sort, judging from the general aspect of the establishment. She had on shoes but no stockings. On accosting her, she greeted us courteously, and rising from

her chair invited us into the house with the usual salutation of, *Komt binnen* (Come in). We had hardly got seated, before a cup of nice tea was handed us, and meantime the usual interrogations were put and answered ; such as our names, age, place of abode, whither going, object in travelling, nature of our business or calling, if married, and the number of children. If these questions are answered in good humour, or the information is given in anticipation of the wish of the host, the stranger may calculate upon the hospitality and kind offices of the Dutch. Nor are the questions put with any intention of rudeness ; these things being common among themselves, and not unfrequently originating in the want of general information, or of other topics that shall form a suitable introduction to further acquaintance. We find this disposition to hear very convenient in connection with the main object we have in view, as it affords the opportunity of explaining our motives in travelling, and of referring to matters of Christian doctrine and practice, which are pretty sure to command the respectful attention of a Boor's family. For however such may have departed from simple Christianity, and have substituted formality and mere profession in its place, there is an almost universal feeling of respect towards its professors. The children of this hospitable old lady, thirteen in number, were all clean and very decently dressed, but the comfort that pervaded the establishment was in striking contrast with the condition of the coloured servants, whose appearance indicated great neglect.

8th.—The bullocks strayed so far during the night that it was one o'clock ere they were in-spanned. These casualties are an exercise to patience inseparable from African travelling. Nor is it the detention alone that excites uneasiness. The consciousness of being dependent on the safe return of the oxen for progress through the vast wilderness, and that there is no enclosure to bound their wanderings, produces a feeling not easy to describe ; the painful part of which is only allayed by the confidence that even in these things there is a controlling Power which makes all things subservient to the ultimate weal of those who put their trust in Him.

13th.—We arrived at Colesberg, a poor-looking place,

surrounded by hills of loose fragments of basalt. Made inquiry respecting stores, particularly flour; the only kind we could hear of, one shilling per lb. was asked. We determined on trusting to rice and such corn as could be obtained beyond the Colony, where Caffer Corn is generally to be had at a moderate price. The rust and the scarcity of last harvest have caused wheat thus to rise. The boors however are much more moderate in their demands than the merchants; and to their credit there are individuals who will not demand more than a fixed moderate price for their annual surplus of wheat, however scarce it may be, on the ground, that bread is the staff of life, and that it would be sinful to exact a high price.

TO MARGARET BRAGG.

Colesberg, 6 mo. 14, 1839.

My dear Friend,

I am writing at the front of the wagon with a skin kaross wrapped about me. The winter season in these latitudes is nearly perpetual sunshine; yet the weather is extremely cold. The district we have traversed from Somerset is so destitute of grass that it has been very difficult to keep up the oxen in sufficient vigour. The poor animals have frequently strayed to a distance in search of pasture. Often there is not a blade of grass to be seen, yet the low and stunted bushes seem to afford sustenance to the cattle and sheep. The quantity of game that derive subsistence from the brushwood and rigid herbage is beyond all calculation. Tens and hundreds of thousands of Spring-boks and Bles-boks, or other species of the Antelope tribe, are daily seen browsing at a little distance from the road.

Since leaving the Kat River we have turned our attention more than ever to the study of Dutch, in which we now and then venture to make a few comments to our people. My companion has made greater advance than myself, chiefly I think, through persevering in reading the Scriptures exclusively in that language, during our tour through Caffraria.

This lengthened engagement does look something like drawing to a close, and my mind as thou mayst suppose, now

and then looks towards my dear friends in England. But the expense of a visit to England precludes the thought of it, unless in the way of religious duty, however desirable it might be.

Farewell, my beloved friend. May the Lord be thy keeper and thy everlasting portion, is the prayer of

Thy affectionate Friend,

G. W. WALKER.

17th.—We had a Temperance Meeting in the evening. There are no canteens in Colesberg, but spirits and wine are sold there wholesale; and they are obtained at a very low price of the farmers, many of whom manufacture them for sale. The absence of canteens has led to the adoption of eau-de-cologne as a stimulant. One man was present at the meeting who in sixteen days consumed more than a hundred bottles of this powerful spirit, the price of each bottle being 1s. 6d. How dreadfully morbid must be the appetite that prompts to such an expedient! Some reference made in the meeting to the practice of auctioneers in plying the bidders with spirits as a means of blinding their judgment, excited considerable amusement; a sale having taken place only a day or two previously, at which sixty dollars had been given for some bags of rice that were worth only forty, through the bewildering influence of this mocker of reason, strong drink.

Under date of the 14th, G. W. W. had referred to the conduct of a colonial trader, who beat his manservant unmercifully on the soles of his feet, and left him to perish in the depth of winter by the roadside. The master had been arrested by the Field-cornet, and was then waiting his trial.

I have, he says, recorded the cruelty of a Dutchman towards his coloured servant, and the prejudices which prevail against the coloured class generally. It is pleasant to instance a case of a very contrary nature. There is a Boor in this neighbourhood, between whom and his Bushman servant a

mutual attachment subsists, which has been elicited and strengthened by peculiar circumstances. The Bushman was in the service of another Boor, and having received some provocation from his master, in a fit of desperation shot one of his horses and decamped. Being pursued by the Boor he threw himself on the protection of his present employer, who hid him on his premises, and when the exasperated Boor insisted on the Bushman being brought out that he might be shot, he refused to give him up. Thus the Bushman escaped; and he eventually became a shepherd in the employ of his deliverer. Not long afterwards his new master was out in the field and was attacked by a lion, which had got him down, when his perilous situation was observed by the Bushman, who, having no arms at hand, took off his kaross in an instant, and boldly going up to the lion, flapped it in his face, and so intimidated the creature by this unexpected salute, that it retreated, and the master's life was saved. Subsequently the Bushman was himself nearly being destroyed by a lion, when the sudden appearance of his master with a gun, who shot the lion, proved the means of rescuing the faithful servant in turn from the jaws of the devourer. The Bushman has been now nearly thirty years in the farmer's employ, and has been allowed to rear a flock of sheep on his own account, which have so increased that they are supposed to be worth £1000.

18th.—Accompanied by F. Rawstorne, the Civil Commissioner, we visited the Jail. There are four cells, one for tried, another for untried prisoners, and the two others, strange to say, for witnesses in criminal cases, to make sure of their appearance when required. This is certainly a stretch of authority, but I do not think it is regarded as a great hardship by the class on whom it chiefly bears, who are such as have no fixed dwelling-place, and whose habits are of such a kind as to render their appearance at the time appointed doubtful. The practice I understand prevails throughout the Colony. When the sessions are remote, say several months, it may be a very great hardship, and it is also a heavy tax on the Government. The police force of this district is very small,



only the jailer and two constables, exclusive of the field cornets, of whom there are eight.

19th.—After breakfasting with F. Rawstorne and his family, from whom we have received many attentions, we mounted our horses to join the wagon which had started an hour or two earlier. We reached the banks of the Orange River the same afternoon : it was low and we crossed without difficulty at the fording-place called Bota's drift. The river in breadth, the character of its bed, and the quantity of water, reminded us of the Tees. In the summer the stream is swollen by the melting of the snows on the mountains to the east, and by the heavy thunder-rains.

20th.—We are now in the territory of Adam Kok, the Griqua Chief, who lives at Philippolis. Whilst out-spanned at mid-day, a tradesman belonging to Colesberg came up, from whom we learnt that five wagons had been swept away from the banks of the Zwarktops River near Uitenhage, by a sudden inundation in the night, causing the death of fifteen persons. Great caution should be used in not out-spanning too near dry water courses in Africa. We have aimed at precaution in this way, but were outspanned five days, we have reason to believe, on the identical spot where this catastrophe occurred.

21st.—We rode on before the wagon to Philippolis, and arranged with Gottlob Schreiner, one of the Missionaries of the London Society, for its accommodation, not expecting to want it for some weeks. We became the guests of the other missionary, Theophilus Atkinson, from whom and from his wife we received much kind attention.

## CHAPTER XXIII.

### SOUTH AFRICA.

#### JOURNEY FROM PHILIPPOLIS TO THABA BOSSIQU.

AFTER having some service in the gospel with the Griqua population at Philippolis, the Friends set out on a long journey to the north-east, extending to the foot of the Quathlamba Mountains, which separate this elevated country from that of Natal. A large part of the territory which they travelled over is inhabited by the Bechuana tribes; and in it is included the district in which many of the Emigrant Boors are now settled as an independent government, and in which they have not only harrassed the native inhabitants, but have also attacked some of the missionary stations.

The Bechuana tribes are governed by various chiefs, but the first of these in power, as well as the most remarkable in character, is Moshesh, chief of that branch of the Bechuanas called Basutus. This man was perhaps the most extraordinary African with whom the colonists of the Cape were ever brought into contact. To the self-respect and genius for government of an old Roman, he joins the eloquence of a Greek. He has eagerly availed himself of European arts and ideas, and welcomed the arrival of the missionaries as the best boon which could be conferred on his people. He even appears to have received their testimony to the truth of Christianity in the love of it, but his conduct at times has been

vacillating, and his progress in the way of the cross has been less rapid and certain than the missionaries had hoped for.

We now continue the extracts from G. W. Walker's Journal.

6 mo. 23. First-day.—Philippolis. The attendance at the seasons of public worship was considerable. Many came the day before, in their wagons, bringing their families with them. My dear companion and I were both engaged in ministering to them at some length in the forenoon, Theophilus Atkinson, one of the missionaries, kindly interpreting for us into Dutch. I was sensible of best help as I was led to set forth the nature and excellence of the wisdom that is from above, as distinguished from that which is from beneath, and the corresponding fruits of each.

24th.—A meeting was held with the inhabitants this evening, in promotion of Temperance. We addressed them on the advantage of total abstinence; and several of the Griquas spoke, much to the purpose. Tobacco and snuff were also denounced; and a society was organized on the principle of abstinence from these, and from all intoxicating drinks. The Bechuana interpreter, who is a deacon in the church, was one who determined on giving up snuff, to which his countrymen are much addicted, but not much to smoking; his wife also united with him. On their return home after the meeting, they destroyed their stock of snuff, throwing it and their snuff boxes into the fire; they then both knelt down, and the husband supplicated that their resolution might be strengthened to adhere to their determination. A resolution so entered upon is likely to be kept. About seventy signed the total abstinence pledge.

25th.—We dined with our friends the Schreiners, for whom as well as for the other missionary family, we feel much Christian interest. The former are living in a habitation which would be regarded as untenable in England, and is certainly not sufficient as a shelter, to enable delicate persons such as Rebecca Schreiner to retain health.

29th.—It was ten o'clock before we were fairly on the road. Gottlob Schreiner and his Bechuana Interpreter, our man Boesak, J. Backhouse and myself, comprised the party. The distance from Philippolis to Bethulia is forty-two miles, and it was three hours after sunset before we arrived.

30th. First-day.—The mission at Bethulia is connected with the Paris Missionary Society. Owing to the prevalence of measles the congregation which assembled for worship did not exceed one hundred; several were neatly dressed in articles of European clothing. In the morning Samuel Rolland preached to the people in their own tongue, which he speaks fluently; and afterwards interpreted for my dear companion; performing the same friendly office for me in the afternoon. S. Rolland and J. P. Pellissier speak English; and their wives are both from Great Britain. This rendered our social intercourse agreeable, and I hope it was not unprofitable.

7 mo. 1.—I felt grateful for an opportunity of inculcating among our dear missionary friends the pacific doctrines of the Gospel, which are not so fully recognised by this useful class of labourers, as we could desire. Sound views on this subject are of great importance, in connection with the evangelization of the heathen, who are generally much addicted to war. I was ably seconded by my dear companion, and I hope it may be as a nail fastened in a sure place. The Bechuanas of these parts are of three distinct tribes, viz.: Basutu, Baralong and Batlapee. They all speak the Sichuana language. There are three kinds of huts in common use among them. The primitive Basutu hut is of irregular form, the frame-work being composed of long sticks arched and well thatched over with reeds, and plastered inside and out with clay or cow-dung. The door is very low, the more readily to exclude enemies or beasts of prey. A second kind is much like that common among the Caffers. A third and more complete habitation is much used by the Baralonga, and has a very neat and grotto-like appearance. It is circular and the walls are of mud, with upright posts which project beyond the wall and support the thatched roof. A sort of verandah

is thus formed ; and in many instances the spaces between the uprights are built up with clay, so as to present a compact outer wall, the space between this and the hut itself forming a passage that extends round the building, and adds not a little to its warmth and security. By exclusion from the sun's rays it is also cool in summer. The huts that have double walls have generally an interstice left between the inner wall and the roof, to admit of air and light. It is customary to have a fence either of reeds or of a bushy spinous asparagus, which extends quite round the hut, in some cases, but in others encloses merely a circular area in front of the door. The fence is made with great attention to neatness and uniformity. The reeds being higher than the stature of a man and bound together with much care, make a remarkably tasteful fence ; and within the enclosure is generally a fireplace, consisting of a layer of clay formed into a shallow, bowl-like shape, the edge of which is nearly level with the ground into which it is inserted. Inside the fence, as well as within the hut, is always clean swept. One or two of the strong uprights, which help to support the roof of the hut, and occupy a central position, have a number of pegs projecting from them, upon which are hung karosses or other articles in use, comprising the wardrobe of the owner, as well as milk-sacks, skin-bags, and other utensils. Earthen jars which contain the reserve stock of corn, also form a part of the furniture ; and a few skins for sleeping on occupy the place of a carpet. The floor is of beaten clay, and smooth. Thus the interior of a Bechuana's dwelling presents a specimen of ingenuity and comfort, that proves him to be considerably advanced in civilization, in comparison with many other native tribes of Africa. The kaross in use among these people is much superior to that worn by the Caffers, and is composed of a dozen or more skins of one of the smaller animals, sewed very neatly together with sinews, and worn as a mantle, so as completely to envelope the body.

Bethulia stands on the verge of a vast plain, through which the Gariep or Orange River meanders. The view from a basaltic hill overhanging the Station is very fine. Immediately at one's feet are the huts of the people, scattered in

groups over the plain : and lying along the skirts of a stony range, through the centre of the wide and level tract beyond, may be traced a line of verdure marking the windings of the Gariep ; and a beautiful amphitheatre of far distant mountains forms the back-ground of this extended picture.

2nd.—Rose between three and four o'clock, and by half-past seven were on our way to Beersheba, accompanied by Samuel Rolland and G. Schreiner, with our respective attendants, and anticipating a smart day's ride, the distance being fifty-four miles. We arrived a little after sunset, and were hospitably entertained by the wife of Thomas Maeder, the Assistant Artizan, a German, who was then at Cape Town superintending the publication of the Gospels of Mark and John in the Siohuana tongue.

3rd.—We spent a part of the forenoon in going through the settlement, visiting the Basutus, in their huts. The proofs of industry observable are very gratifying. Their huts are erected on the sloping side of a hill, overlooking the mission premises, and a very extensive and open country beyond. The nearly total absence of wood gives the country a bare and sterile appearance, and the grass, which is abundant in this quarter, is so dried up with the sun, that there is little appearance of verdure at this season. The ordinary fuel is cow-dung, which is collected dry, and piled up in heaps for use. It was pleasant to remark how very generally the people were employed. They seem an open-hearted, social race, very fond of being noticed, and of shaking hands, which were promptly extended whenever they came towards the missionary or ourselves. It was interesting to observe the cordial feeling that prevailed between the missionary and the natives. A conciliatory, condescending manner on the part of the former, willing to share in their objects of interest, even in matters not strictly religious, I am persuaded is attended with very happy effects. Even with many good men in the station of missionaries, and yet more among ministers, I cannot but believe there is too much of distance, and often, perhaps almost unconsciously to themselves, an

assumed dignity of office that renders religion as reflected in them, much less attractive than it otherwise would be.

The Basutus are an ingenious race ; besides the earthenware vessels, they make bowls for water and milk, out of solid wood. Their work in iron is also ingenious ; they manufacture a species of hoe or mattock with which they turn up the soil, assagai heads, a sort of knife, two kinds of needles, and a variety of other articles. One of the needles is a good deal like a common packing needle, but has two eyes. It is used for stitching with the flexible grass, in making the large baskets for holding corn, and by having a second eye through which the grass is also passed, the end is more securely retained. In the cultivation of the soil the men assist the women, this service not devolving so exclusively upon the weaker sex as among the Caffers. We had a very interesting meeting with nearly three hundred of the people. My dear companion and I addressed them at some length, and there was evidence of an ear being open in many to receive the important truths. Eighty individuals have been received into church membership, but in addition to these, there are 240 catechumens, who constitute a very interesting and hopeful class : a considerable period of probation and preparatory instruction is required, a commendable care being exercised not to admit persons into membership on insufficient grounds, and thus lower the standard of Christianity. The consequence of this caution is pleasingly apparent in the general stability of the members. The mission has been established about four years, and only three members have acted inconsistently, so as to be suspended from their privileges. The whole of the members sit in judgment with the missionaries, on the cases of application for membership, as well as on cases of delinquency.

The principal chief of the Bechuana tribes in these parts is Mosheah, whose residence is at Thaba Bossiou, seventy miles distant from Beersheba. There are a great many inferior chiefs, several of whom are allied by blood to Mosheah ; others are refugees who have settled down with their people in the country over which he claims territorial right ; and to these he wisely affords every encouragement, so

long as they conduct themselves peaceably. The generous character of this remarkable man has on one or two occasions been imposed upon, yet in such a way as to eventually draw down signal punishment upon the offenders.

The Bechuanas believe in the immortality of the soul, though their notions of a Supreme Being appear to be exceedingly obscure. Traces of the doctrine of propitiatory sacrifice are also to be found amongst them; there is reason to conjecture that clearer views on this subject, and approximating more nearly to the doctrine of the Patriarchs, have at one period prevailed among them, and that in this and in their degree of civilisation they have degenerated.

4th.—In the secular affairs of the mission, erection of buildings &c. the services of F. Maeder are very valuable; he is a striking example of disinterestedness and dedication to the cause of the Redeemer; his talents as an architect and man of science, qualifying him to have attained to eminence in his profession. But all the flattering prospects of a fleeting world have been renounced by this estimable man, to occupy the position of an artizan assistant to the French mission; thus evincing that he seeks for a treasure in the heavens that faileth not.

5th.—We parted from our kind friends S. Rolland and G. Schreiner, and engaged a petty chief named Kailé as our guide on the way to Morijah. A ride of two hours brought us to our resting-place for the night. We off-saddled under shelter of a hill, on the slope of which was a goat kraal; and stretched our tarpaulin on the bare earth, with saddle bags, &c. against the stone fence of the kraal, to serve as pillows, for the night. A hut was close by, in which were several Bechuanas who civilly supplied us with boiled Caffer-corn and thick milk. The milk had to be drunk out of a bambous or wooden vessel, which accommodated the inmates of the hut as well as ourselves; but though our fare was simple, and partaken of in more than usually rough style, hunger made it sweet, and seldom have I eaten a meal with more relish. It was a privilege to lie down with thankful hearts to Him who still vouchsafed to watch over us for good,



and had thus spread a table for us in the wilderness, for the refreshment of the frail body. It was a clear, starlight, and frosty night, but with the aid of a fire at our feet, we managed to keep pretty warm. The thermometer was about  $34^{\circ}$  within the influence of the fire on the spot where we slept, and the surrounding country was white with hoar frost.

6th.—This part of the land was some years ago much overrun with lions. The herdsmen still carry their arms to the field, which consist of a short assagai, or spear, and a shield: the shaft of a second spear is bound round thickly with black Ostrich feathers, and is used to produce a martial effect in war. But the herdsmen make it of great utility, by training the cattle to browse near the spot where it is stuck in the ground; so that they can leave the herd for a few hours, and feel sure that the cattle will not stray far in their absence. Most of the ride to-day was through a beautiful grassy country. As the shades of evening drew on, we came in sight of some Bechuana kraals, and were compelled to halt at the first we could reach, in consequence of some of the horses being knocked up. We were introduced to the Chief, who appropriated for our accommodation the area in front of a hut, the door of which was plastered up, as the hut had been converted into a depository for corn. This space served as a good shelter from the wind; and as I sat upon a stone on the clean swept ground, and felt the genial influence from the fire, with a repast before us quite sufficient to satisfy the hunger of our whole party, I was forcibly struck with the arbitrary nature of what we call comfort, and how much it is estimated by previous contrast of circumstances. An hour or two before, when the horses were jaded and no habitation was in sight, there seemed every reason to expect that we should have to lie down for the night upon the open plain, without shelter or fire, and with no great abundance of food, and be liable, moreover, to the visits of beasts of prey.

7th.—Two hours, brisk riding brought us to Morijah. In these elevated parts of Africa, which are probably five to six thousand feet above the level of the sea, the harvest is late compared with that of the lower country, where it was at its

height from three to four months ago. Here it is just gathered in, and the large baskets as tall as their owners were standing outside the huts of the natives, filled to the brim with corn. Morijah is another of the Paris Stations. We were received with great openness by Thomas Arbousset, the missionary, who speaks English with tolerable fluency. At the conclusion of the afternoon service a chief was married who had put away his other wives, retaining the one to whom he had been the longest united. Two chiefs, sons of Moshesh, are living at this station. The younger is a Christian, as well as his wife. On a certain occasion this young man on entering his hut took offence at the absence of his wife, who had gone to the wife of the missionary to learn how to make up some clothes for their children; but as the husband happened to require her assistance, he got out of humour, and on her return, in his excited feelings, gave her a push which threw her down. Immediately afterwards he felt smitten in his conscience, sensible that he had acted in a manner unbecoming a kind husband, and a christian: he accordingly repaired to the Missionary, and bitterly condemned his own conduct. I need not add that through the Missionary's mediation a reconciliation was speedily effected between the parties. It is very interesting to see such conscientiousness and humility in a young convert, brought up from infancy among a people by whom the female sex are too much placed on a level with the beasts of burden.

8th.—The day was very wet and stormy, heavy falls of snow occurring at intervals, and the hills in the vicinity being thickly clad with this ensign of winter. The situation of Morijah is peculiar. The villages, three in number, stand on the sloping base of sandstone-hills of great elevation; the mountains forming a sort of bay, within which the huts are erected. The inhabitants amount to 1500; but there are other kraals within a few miles, so as to admit of about 4000 souls being brought under the influence of religious instruction. One substantial good which has been effected is the perpetuation of peace, a state of things little known in these parts prior to the establishment of Christian missions. The various conflicting tribes continually preying upon one

another, there was no opportunity left for the cultivation of the soil. Famine was therefore a frequent accompaniment of the internal wars that laid waste this fine country ; and many of the wretched people, driven to desperation by hunger, even lived upon the bodies of their fellow-men ; at first, of such as were slain in battle, but afterwards, when custom had reconciled them to this horrid fare, a more systematic mode was adopted. Such as became cannibals associated in bands, and living in the mountains rendered themselves more terrible than all other enemies, making frequent descents by night, surrounding the kraals, and destroying the miserable inmates that they might feed upon them. Many of these cannibals are now settled down peaceably at the Mission Stations.

In a note upon this subject, under a later date, G. W. W. relates an anecdote which he heard from one of the French missionaries.

When the practice of eating human flesh was resorted to, it was not without some struggle of conscience on the part of individuals. One of these, an elderly man, called his children about him, and addressing himself to them and others of the people then suffering from extreme hunger, he said : "To eat the flesh of my fellow-creatures is wrong, even though impelled by hunger. You are young, and your lives are of value to you. I am an old man, and according to the course of nature my days are nearly ended. I will not prolong my life by such means ; I prefer to die." From that period he resisted all solicitation to break his determination, and submitted to starvation.

On the 9th the Friends left Morijah accompanied by Thomas Arbousset. Since their visit this mission has flourished remarkably. To the spiritual views of Christianity preached by them, and the distribution of the tract, *Salvation by Jesus Christ*. T. Arbousset attributes a deep religious revival which

took place among the people. Out of a church of 400 members, no fewer than 135 are now evangelists, going forth among their heathen neighbours, or pouring out their hearts in prayer and praise in the congregation at home. Two or three years ago the mission was attacked by the Boors, who burned the mission buildings, laid waste the Settlement, and killed several of the people. But such was the progress Christian principle had made among them, that they were ready to make any sacrifices rather than go to war; they bore the loss of their possessions and the burning of their houses with patience and cheerfulness. "Well Jeremiah, how are you getting on?" asked the missionary of an aged man, who, like himself had fled for safety to the wilderness. "O very well thank you, I have lost all; but" (looking up to heaven) "I have Jesus Christ there." During the course of 1860, after having laboured in the missionary work for nearly thirty years, Thomas Arbousset left Africa to re-visit his native land, accompanied by his wife and six daughters whom he could not leave amidst those hostile deserts. On the 13th of the 9th month, the vessel in which they sailed came in sight of Cornwall; the next morning she struck upon the Seven Stones, and was wrecked. The father and his six children, with the other passengers and the crew were all saved; but the wife became entangled in the rigging, and went down with the vessel, in sight of the afflicted children: the poor husband did not know that she was missing until all was over. The survivors were taken to Falmouth, where they were hospitably entertained, and their immediate necessities supplied; and afterwards, as had been done on the destruction of the Settlement

by the Boors, a sum of money was raised and presented to the Missionary.\*

9th.—We proceeded through a romantic country, skirting the Quathlamba or Wittebergen (White Mountains), so named from the snow with which the summits are frequently covered. The distance from Morijah to Thaba Bossiou, another of the French Missionary Stations, is twenty-four miles. We found Eugene and Sarah Casalis under affliction from the loss of their little one by measles, from which the mother and another of her children were slowly recovering. We arrived in time to be present at the interment. Mosheshe the Basutu Chief was also present, and spent some time subsequently with the family and ourselves in the house. We soon discovered that the report we had received of his superior endowments had not been exaggerated. The many interrogations he addressed to us respecting the countries and people we had visited, and his shrewd observations, shewed him to be a man of reflection, as well as thirsting for information. He is of dark complexion, like the rest of his countrymen, approaching to black, but he has not much of their cast of countenance, his features being rounder; he is a little marked with the small-pox; his eye and manner are full of energy and vivacity. He is a little above middle stature, and was dressed as an English gentleman. His wardrobe is said to contain not less than fifty changes of apparel, from the kaross, which constitutes the national costume, to the newest and most elegant surtout from Bond Street. He was exceedingly desirous of having a Missionary, prior to the arrival of the French Brethren, and had accordingly commenced a journey to the Colony in order to buy one with oxen (the current coin of the interior) of which he and his attendants drove a thousand before them. Unhappily he was intercepted on the way by some marauding Korannas, who plundered him of his cattle, and so compelled him to return. The circumstance however reached the ears of Dr. Philip, through a Griqua, one of the elders of the Philippolis church, and the Doctor

\* See, *The Friend* for 1860. Vol. xviii pp. 203, 209, 227.

recommended the French Brethren, who were at the moment looking round for a field wherein to commence their missionary labours, to visit Moshesh.

The Basutus show a wonderful zeal in learning to read, and thirty have acquired the art by taking their lessons home with them and conning them over whenever they had an hour to spare. E. Casalis, not having an adequate supply of printed lessons, was driven to the expedient of writing out a few to gratify the importunity of his pupils, and so many have been supplied with these written lessons that they can decipher writing as readily as printed books. Moshesh himself is giving his attention to reading, and has nearly mastered the art.

10th.—We ascended Thaba Bossiou (the Mountain of Darkness). It is of sand-stone, and stands detached from the range of the Wittebergen, so as to present a precipitous front on all sides, having four or five narrow pathways to the summit. Two of them are capable of being ascended by cattle; one of these natural causeways is formed of a bed of lava or basalt, which has issued from the crest of the mountain, opening itself a way through the sand-stone that now stands like walls on each side of it. It presents a tolerably uniform though steep ascent for the people and cattle that occupy the grassy flat on the top. This natural fortress is the residence of Moshesh and his people to the number of about 1500, who are divided into five kraals, each having its fountain of water. The height of the mountain from the base is 400 feet, though probably nearly 7000 feet above the level of the sea. This place of security was taken by Moshesh when war devastated the land, in the troublous times to which I have already alluded; and he succeeded in retaining the greater portion of his cattle, at a time when this kind of property was constantly changing hands, as the conflicting tribes became a prey to one another. He recommended to his people that the herd should be defended in common, as the national stock; but his prudent counsel not being acted upon, the people were generally despoiled of their herds, and were themselves greatly dispersed and reduced in number. The energetic chief however maintained

his position successfully; and since peace has returned, the natives have gathered to him and continue to increase, so that within a few miles of Thaba Bossiou there are at least 8000, who are accessible to the frequent visits of the missionaries. In times of alarm signals are made from a great distance, on the first approach of danger, and the cattle for many miles round are driven to the top of Thaba Bossiou, which has hitherto been impregnable to the assaults of enemies. The turbulent chief Moselekatsi, who with his band of lawless Zulus has been the scourge of the interior, as well as his blood-thirsty cotemporary Dingaan, once sent a commando against Mosheshe, which endeavoured to force a way up the mountain. They were repulsed with loss, the Basutus hurling stones and other missiles down upon the assailants, who were at last reduced to the most dreadful extremity from hunger. In their strait they supplicated Mosheshe for a few cattle. He refused, sending back for answer that they and their captain were such thieves and murderers, that if they were determined to earn their subsistence by such lawless means they must bear the consequences. The request probably originated in a knowledge of the generous character of Mosheshe, who is said on two other occasions to have afforded relief to his enemies when in distress from famine.

It takes thirty minutes brisk walking to go round the summit of Thaba Bossiou. There is from the top a magnificent prospect: the curling smoke of numerous kraals may be seen rising in every direction; their inhabitants are all subjects of the Chief. Mosheshe is building a substantial stone house, having employed two of our countrymen in this undertaking, for which they are to receive forty oxen. According to the custom of his country, the Chief is a polygamist, having at least twenty wives, but there is reason to believe he is convinced of the sinfulness of polygamy, and notwithstanding the sacrifice it will involve (for the number of wives a chief has is a criterion of his power) he has determined to renounce it. While pointing out to one of the missionaries the interior arrangements of his new dwelling, he remarked; "You see I have made accommodation for only one wife." Should he act according to his conviction in

this particular, I should expect him to become a decided Christian; it may be said that his Christianity hinges on this point, it being as the right hand that must be cut off and cast from him. We saw several huts of a superior kind, in which the Chief disposes of his stores, as well as resides with his family. He himself had just finished dressing, and a smart active young man, a half-caste, his valet-de-chambre, was putting by some clothes in trunks. Some of the women about the huts were employed in bruising corn to make bread. A flat stone with a smooth surface made to decline a little downwards, is placed on the ground, and the woman on her knees works a rounded stone so as to grind the corn and let the meal pass over the edge at the further extremity. A group of men were busy, inside a circular enclosure, constructing the large baskets in which the corn is stowed away. The people assembled in the enclosure to afford us an opportunity of addressing them, the basket-makers and others laying aside their occupations, and all listening with respectful attention. My companion and I having expressed what was upon our minds, E. Casalis and T. Arbousset made a brief addition; after which Mosheeh, who was seated by us on a stool somewhat elevated, arose and addressed his people as follows. The Chiefs named by him, Mokatchani, his own father, who was not present, and Makaré, are the heads of the unbelieving party, and have shown bitter opposition to Christianity.

“Rejoice ye, Makaré and Mokatchani! Ye rulers of cities, rejoice! We have all reason to rejoice because of the news we have heard. There are a great many sayings among men; some of these are true and others are false. The false have remained with us and multiplied; therefore we ought to pick up carefully the truths that we hear, lest they should be lost among the rubbish of lies. We are told that we have all been created by one Being, and that we all spring from one man. Sin entered man’s heart when he ate of the forbidden fruit, and we have inherited sin from him. These men say they have sinned; and that which is sin in them is sin in us, because we came from one stock, and their heart and our heart is one thing. Thou Makaré hast



heard these words, and thou say'st they are lies! You that are grown in years are the great men to us, because God placed us in you, therefore we look up to you. If these words do not conquer, the fault will lie with you. You say you will not believe what you do not understand. Look at an egg. If a man break it, there comes out of it only a yellow and watery substance. But if it be placed under the wing of a fowl, a living thing comes forth of it. Who can understand this? Whoever knew how the heat of the hen produced the chicken in the egg? Who put the chicken there? It is incomprehensible to us. Yet we do not deny the fact. Let us do like the hen. Let us give these truths a place in our hearts, as the hen does the egg under her wings, and if we take the same pains, something new will come of them."

Then turning for a moment to Eugene Casalis, he said :

"These men are come from afar ; and as they can stay but a very short time with us, I wish you would write their names in a book, and the things they have told us." He then resumed his address to the people.

"We had heard of the Antipodes, but we turned it into a fable, thinking it was an invention to amuse children. Now we see men who have come from thence. They have told us everything about that country. Now, whilst we see, the people of that country are in the dark ! These men say that we have been loved by God. We have plenty of food and covering. The people of the Antipodes ;—what do you think they eat ? Oxen ? They have none.—Sheep ? They have none. Their only food is birds, wild animals, fish, insects, and roots. And with what do you think they clothe themselves ? With cloth ? They have none.—With skins ? They have none. There remains for them only the feathers of birds. Their life is the Bushman's. We see that God has indeed loved us ; though you say God has not loved us, because he has given less to us than to the Whites. And now God has increased our riches by giving us missionaries, which we must be thankful for.

"I speak to you men ! You have heard that there are men of other nations who despise labour, and think that it is only the lot of women to work ; that it is below the dignity of a

man to put his hands to a tool. These friends have praised your hands because they were employed in making baskets; they have praised the needle which you use in that work. It is right that man should assist woman. When man was created, after having looked round him, he found no creature to make him complete. Then God, who knew the wants of man, extracted woman out of him. I am angry with you men. You assist the females in many things, but not as much as you ought. I am angry with you, because I see your wives lying in the huts with disease [the measles] and fear prevents you from entering to give them the assistance they need. Let me no longer observe this neglect. I speak to you, children! You must also assist your parents. These truths are written in a book. It is your duty to learn to read, that you may get knowledge, and help your parents with the instruction you shall find therein. I am angry with you; you are a parcel of lazy fellows."

It will be observed that the Chief makes reference to matters of which we had informed him in conversation the previous day. He spoke with much energy, and without any hesitation. E. Casalis and T. Arbousset gave us his words as nearly as they could be rendered into English. Not more than 150 people were present, owing to the extensive sickness that prevailed.

After this interesting opportunity, we again repaired to the habitation of the Chief, who had ordered some fowls to be roasted for his visitors; but we preferred partaking of Caffer-meal bread warm from the pot, which with thick milk, was a delicious repast after ascending the mountain, preaching, and long fasting. Among the subjects of counsel which we had thought it our duty to touch upon in speaking to the natives was the use of beer. To this many of them are greatly addicted, and it is observed by the missionaries that this class is by far the most unhopeful of any, and generally most opposed to Christianity, especially the older men. These become gross and plethoric like the porter-drinkers of England. The nutritive properties of the beer, when prepared in a certain way, and the malt [or meal] allowed to remain in it, is capable of supporting life with a very small addition

of animal food, always however producing, more or less, the deleterious consequences I have described. Moshesh observed after the meeting, in reference to what had passed on this subject: "The drunkards have got it to-day." The sagacity of this extraordinary man is displayed in his scrupulous abstinence from this hurtful beverage. When questioned as to the grounds of his abstemiousness, he remarked: "Were I to drink beer I should be talking folly before my people." What a lesson for many of our princes and senators! The father and grandfather of Moshesh have abstained in like manner.

Before descending the mountain we paid a visit to Mokatchani, the aged father of the chief, whom we found sitting on the ground enjoying the mid-day sun, with two or three natives, one of whom was preparing him snuff, by grinding the tobacco between two stones. He was pleased at being noticed, and one of the missionaries made some remarks calculated to lessen his antipathy to Christianity, which has decidedly abated of late. Some time ago a sister of one of the converts died of the measles, and her brother gained permission of Moshesh to have the remains interred according to the mode adopted by the missionaries. But the circumstance gave great offence to the bigoted old man, who sent a messenger to Moshesh, requesting that he would put to death the man who had dared to act so counter to the usages of their forefathers. There were others not less exasperated; but the Christian party have too decidedly the countenance and support of the Chief to be under much apprehension on this account. The power of Moshesh is very considerable, for most of the people hold their cattle from him, since their losses in the war as before related. On the rallying of the dispersed parties under his standard, he supplied the needy with milch cows, the produce in stock being his, while the people live upon the milk. A very large number therefore stand in a similar relation to their chief to what the Egyptians did about the conclusion of the years of famine, towards Pharaoh. He is computed to have 20,000 milch cows, and 400 horses, being one of the most wealthy of the native chiefs in the interior. Yet he aims to support his influence by superior

knowledge, and by reasoning with his people, rather than by the exertion of arbitrary power. The Chief having expressed a wish that we would stay over the following day, that an opportunity might be afforded for the leading objectors to Christianity to bring forward "their strong reasons," we thought it our duty to accede to the request. Moaheah says of himself, in arguing with his people: "I know that I am no Christian; there are inconsistencies in my conduct that render me undeserving of the name: I have however striven long enough against my convictions; I must acknowledge that the missionaries have reason and truth on their side." He remarked to one of the missionaries a short time ago: "We knew much of what you tell us before we ever saw a white man. We knew that it was wrong to lie, and steal, and to commit other bad actions; only we had not the Book. We knew nothing about Christ, and the Holy Spirit, and that it was our duty to observe the Sabbath; these things we were wholly ignorant about."

From the mission-house there are twenty-three kraals in sight, including nearly 3000 inhabitants; so there is ample scope for religious labour; and a hopeful field it is.

11th.—An unlooked-for event gave a new turn to the engagements of this day. A messenger arrived from Moaheah as we were seated at the breakfast table, to say that he was plunged into affliction through the death of one of his favourite wives, under circumstances peculiarly distressing. This young woman, ever since an attack of the measles, had been labouring under despondency, which the loss of a baby a few days since had materially aggravated. Fearful of the consequences Moaheah had instructed two of her attendants to watch her narrowly; but in the night, her guardians having inconsiderately left her for a few moments to obtain food, she rushed to the edge of the mountain, and threw herself down a precipice 150 feet high, at a spot formerly used as a place of execution for criminals. The Chief requested the missionaries and ourselves to pay him a visit at an early period. It was accordingly arranged that Thomas Arbousset, who was just about leaving for Morijah, should go round by Moaheah's

residence, and that he should strongly recommend the interment of the deceased in the manner adopted by the Christians of the Settlement. It was agreed that we should proceed up the mountain in the afternoon, in order to testify our sympathy for the afflicted Chief, and to second the recommendation of our friend. An urgent message was however received from the Chief shortly afterwards, stating that he wanted immediate help, as he was contending as it were single handed against a host; his people having collected the cattle and made the accustomed preparations for the interment according to their ancient heathen usages. I happened to be absent when the messenger came. E. Casalis and C. Gosselin along with my companion, proceeded at once to the spot, leaving word for me to follow. On reaching the scene of altercation, a singular spectacle presented itself. Foremost stood the Chief, supported on the right and left by a few of his immediate dependents, and by E. Casalis and J. Backhouse. Around, in groups, were some hundreds of the people; some sitting in a pensive attitude, with their heads leaning upon their hands; others standing, and by their countenances indicating dissatisfaction or the reverse, according to their respective feelings: a few of those who were seated nearest to the Chief, by their lowering eye-brows, and pouting lips, plainly evinced that they were highly displeased with the turn that affairs were taking, yet by their sullen deportment they appeared to despair of carrying the day by further opposition. In the back-ground were the cattle collected in great number around one of the stone cattle kraals, the wall of which had been broken down to admit the corpse, which according to the national custom should have been interred within the kraal; a little to one side was a group attending to the remains of the deceased, which had been prepared for sepulture. Around in the distance, were magnificent mountains of every variety of hue, their summits for the most part capped with snow. My dear companion was concluding some remarks on the subject in debate, E. Casalis having preceded him. He had scarcely ended, when Moshesh gave orders for the excavation of a grave for the reception of his wife's remains

the following morning, determined that they should be buried according to the mode adopted by the missionaries. Prior to my arrival, Moshesh had addressed his unbelieving subjects in a most ingenious and able manner; and challenged them to prove that they had better reasons for their mode of burial, than the missionary had for his. Some of them muttered that they would speak their minds after the missionaries had withdrawn. "What" said the chief, "is that the way to meet an antagonist? If you can convince them and us that you have reason on your side, then we will acknowledge we are conquered, and you shall have your own way; but as you have nothing to say, you acknowledge that you are conquered, and I am determined that I will have mine." The steps by which this triumph has been attained bear the marks of Divine ordering. First, in the interment according to the Christian mode, of one of the people, which afforded Moshesh the opportunity of breaking through their corrupt customs by the agency of another; then the death of the missionary's child, only ten days afterwards, and his attendance at the funeral, when the decent proprieties of a Christian burial were contrasted with the heathen rites and revelries on such occasions; and lastly the decease of a member of his own family, calling upon him to act decidedly upon his now matured convictions. I have elsewhere observed that cattle are slain at the interment of the dead, when feasting and revelry succeed; and we may readily suppose that a custom which puts meat into the mouths of the multitude will be popular, until more enlightened sentiments gain place in their minds.

On our descent from the mountain we had an opportunity of seeing a Bechuana smith at work. The tools and forge exhibit ingenuity in the contrivance, as the workman did skill in their use. It was amusing to observe the air of consequence this native blacksmith assumed in the handling of his rude instruments, cutting numerous capers as he wielded the sledge hammer, in which he exhibited very considerable adroitness. The Basutus smelt their own ore, which is obtained in the neighbourhood of Thaba Bossiou. They also work in brass, which as far as I can ascertain, comes from the Colony.

12th.—Early in the forenoon we ascended Thaba Bossiou

once more; and found Moshesh and his people prepared to proceed with the interment. The remains of his deceased wife were tied up in a new kaross, well bound round with strips of bullock hide. Wood is so scarce in this country that coffins are not easily procured. After the corpse had been lifted, Moshesh, the Missionaries and ourselves, and a great concourse of natives, followed in quiet procession to the place of interment; where several new made graves marked it as the repository of the dead. The arrangements were so well ordered by C. Gosselin that nothing occurred to interrupt the solemn quiet that prevailed. The remains being placed over the grave, the natives assembled around to the number of six or seven hundred, most of whom sat down on the ground whilst E. Casalis, J. Backhouse and I addressed them, at considerable length. It was a memorable season; the solemnity that came over this large assembly was effectual in chaining down, for a time at least, the powers of darkness; and the power of God was raised into a measure of dominion in many minds, even in some who might be ignorant of the origin of that which brought them under feelings of solemnity. Not a finger of opposition was lifted up, nor a word spoken to interrupt the universal quiet. The people listened with the deepest attention; and great liberty was felt to proclaim to them the doctrine of repentance toward God and faith toward the Lord Jesus Christ, while all were invited to listen to the voice that spoke through this solemn event, warning each to be ready, as none could be sure that it might not be his turn next to appear before the Judge of quick and dead. After seeing the corpse let down into the grave, and the earth thrown over it, a couple of stones being placed at the head and foot of the mound, the people quietly dispersed to their homes. Moshesh followed us to E. Casalis's, where we dined and had a solemn religious opportunity with our excellent missionary friends and the Chief, in which I believed it my place to give expression to the fervent desires of my heart for them, as well as for the people, in vocal supplication. We then mounted our horses which had been brought to the door, and proceeded on our journey. Moshesh took leave of us with much feeling, using these words: "I have

many things to give up yet, which I cannot do in my own strength; you must pray for me that I may have strength given me."

Although the hope entertained by G. W. Walker that Moshesh would become a very decided Christian can hardly be said to have been realized, and the Missionaries have sometimes had to lament the want of a more shining and consistent example on his part, his subsequent history shows that the Gospel has had his respect and love. He put in practice his purpose of sending away his wives, retaining only one as his lawful consort. He also persevered in the same wise course of national policy with which he commenced. In 1852 the Cape Government, to its great disgrace, declared war against him. He made every exertion to avoid fighting, but General Cathcart and his advisers were bent on war. A battle was fought on the Berean Mountains "the most of a pitched battle the English ever had at the Cape;" in which the victory, if such it was, was very indecisive. The good sense and magnanimity of the Bechuana Chief induced him to propose peace, which General Cathcart was very ready to accept.

\*. For further and very interesting particulars of the career and character of Moshesh, the reader is referred to the "Basutos; or Twenty-three years in South Africa, by E. Casalis:" Nisbet, 1861. One paragraph we must allow ourselves the pleasure of extracting. Speaking of the effect of Scripture truth in the Basutus, the author says: "These mysteries of infinite wisdom were especially striking to the superior understanding of Moshesh. He particularly admired the account of the Creation, the Decalogue, and the 13th Chap. of I. Corinthians, which he called 'The poetry of love.' The history of Joseph threw him into ecstasies of delight and admiration. He related it one day, in my presence, to



one of his allies who had come to visit him. In the ardour of the recital he appeared to forget what was passing around him, and indulged in a pantomime which was striking in its correctness of representation. The stranger, seized with astonishment, fixed his eyes on him, his countenance reflecting, like a mirror, all the impressions produced on that of the narrator. What would I not have given at that moment to be able to paint!" pp. 113, 114.

The Chief's love of the Gospel was not extinguished by the unchristian conduct of Europeans who professed it. In 1854 the Provisional Government of the Orange River Territory invited him to a friendly dinner. In a speech which he delivered on that occasion he said: "My coming among you with Moroko may satisfy you that I am anxious to live at peace with you and him. And although I have no right to teach you, I however earnestly desire that drunkenness may not prevail either among Blacks or Whites, and that you may establish your government in the fear of God and of his commandments."\* In 1860, when Prince Alfred made his progress round the Colony, Moshesh came out to meet him at Aliwal North, accompanied by 4000 mounted Basutu. He is still living, and we are sorry to observe that the troubles of his rule are not yet at an end, but that war still threatens his country and people.

\* See *Edinburgh Review*, Vol. 100, Art. *Kafir Wars and Cape Policy*.

## CHAPTER XXIV.

### SOUTH AFRICA.

#### JOURNEY FROM THABA BOSSIOU TO PHILIPPOLIS.

ON leaving Thaba Bossiou J. Backhouse and G. W. Walker pursued their journey, visiting interesting fields of Missionary labour occupied by the Wesleyan, the Paris and the Berlin Missionary Societies. Under date of 7 mo. 12, G. W. Walker continues his narrative :—

We proceeded through one of the finest tracts of grassy country we have seen on this side the Orange River, studded with Basutu kraals. The people were just gathering in the last of their corn crops. This may be regarded as the granary of the interior; Griquas, Emigrant Boors, and the distant tribes of Bechuanas resorting hither in times of scarcity. The Barolongs more particularly, from their trading habits, make it their frequent resort, exchanging sheep or goats for the grain which they transport on pack-oxen; and after conveying it perhaps for hundreds of miles, almost starving themselves meanwhile rather than diminish its bulk, they barter it for sheep or cattle so as to leave themselves a handsome profit. We re-crossed the Caledon, a few miles from Plaatsberg, where we arrived a little after sunset. We are now beyond the bounds of ordinary measurement by artificial means, whether of time or space. If the natives are asked the distance to any place, they look upward and point to the spot the sun will have reached in the heavens by the time the traveller is likely to reach his destination. Of course time and distance are most indefinite things under such circumstances; and the miscalculations that are unavoidably made, often remind us how much we are indebted to civilization and the many-handed

arts, for the ordinary conveniences of life. The Wesleyans have a catechist stationed at Plaatberg, Thomas H. Sephton, to whose house we proceeded, and who, with his notable wife, gave us a truly christian welcome.

13th.—The population of this place, estimated at 600, are chiefly Bastards. The settlement of Plaatberg originated in the migration of a large body of natives under the auspices of the Wesleyan missionary Archbell, from the neighbourhood of the Vaal, or Yellow River. Moshesh afforded them encouragement to locate in his territory; but the dissensions of the Bastards among themselves have several times rendered it necessary to call him in as arbitrator. On one occasion when he thought the chief was wanting in the display of proper firmness, he reproached him with his pusillanimity. "When I speak," said Moshesh, "the mountains tremble!"

It does not require a great effort to live in this land, where corn will grow without irrigation. Such is the productiveness of the soil in the more favoured spots that T. H. Sephton's father sowed, last season, 4 oz. of seven-eared wheat which yielded a return of 225 lbs. or a thousand fold, exclusive of what was consumed by the birds, and that which fell to the ground, and which has produced this year a self-sown crop. Were the people endowed with but a moderate portion of energy and application they might soon realize a state of prosperity.

15th.—We went forward to Lishuani, the next station of the Wesleyans, and distant twenty-four miles. Our ride lay through a tract once much frequented by lions. Two or three years ago a Bechuana was pursuing his way along the dry course of a river called the Lion River, near Plaatberg, and being intent on the spoor of some game, did not observe that he was himself followed by a lion. The day being cold, for it was mid-winter, the man had his kaross drawn partly over his head, and just as he was descending towards the river's level the lion sprung at him, and fastened its claws upon the kaross. When once the fatal spring is made, the instinct of the lion is said to be to close his eyes while upon his prey, to which circumstance the Bechuana was probably

indebted for his life; for in the scuffle he slipped out from the kaross, and got away unperceived by the lion, escaping with little other injury than the fright. A farmer's wagon happening to pass that way, a few hours after the occurrence, the man returned with it to the spot, and recovered his kaross, which the lion had left also unhurt.

We became the guests of George Bingham, whom we had met in Grahams Town, and who had recently been united in marriage to a young woman of Cape Town.

16th.—The people resident on this station are Griquas: they occupy matje huts,\* and are some grades behind even the Bastards in civilization. The larger number of the men were absent, with their neighbours from Laatberg, on a hunting expedition. Their conduct on this occasion was a striking illustration of the want of consideration and recklessness of their race. The measles were just entering among their families at the time the hunt was proposed, and there was no other probability than that their wives and children would have the disease during their absence; yet they left the poor women and children to shift for themselves, some of them having little or nothing to subsist on; and even took the wagons, without which fuel could hardly be obtained by those left behind. The men, as we subsequently learned, all had the measles themselves while on the expedition, which occupied many weeks; and after their recovery were very poorly compensated by the quantity of game captured. They lost moreover a cow and some horses by lions, equivalent in value to one half of all the game taken.

17th.—We were kindly accompanied by G. and S. Bingham in the ride to Mokwatling, another of the French Missionary stations, distant about eight miles from Lishuani. Here we were cordially welcomed by the amiable missionary Francis Daumas, who, with his exemplary wife, a true help-meet, are settled among the people called Batauw or Batuong, which term signifies, The People of the Lion. There are about 4,000 people within the range of missionary visits here. In all the

\* Matje Huts are formed of mats of rushes fastened side by side, and thrown over a hemispherical frame of sticks.

improvements observable among the different sections of the Bechuana nation, whether Basutu, Barolong, Batlapi, or Batauw, the individuals who have come under religious convictions take the lead.

18th.—The open manner and condescending deportment of the Missionary and his wife are calculated to win the confidence of the people; and we were struck with the many indications afforded of the hold they have gained on the affections of the natives. Eliza Daumas received her education at Locle, under that estimable woman, M. A. Calame, and is a pleasing illustration of the success attendant on her instructions.

The convictions of the newly awakened are often very strong, and so affect their outward deportment, that it has, in some cases, subjected them to the suspicion among their superstitious countrymen, of being bewitched. An instance of this occurred lately in the neighbourhood of Mokwatling. A young man who had become awakened to a sense of his lost condition through sin, and of the necessity of a Saviour, not satisfied with fervent prayer on his own account, was importunate with his countrymen on the same subjects; and getting up one night began to exhort those around him to seek reconciliation with God through the Lord Jesus Christ. His associates who had little knowledge and less feeling on these subjects, concluded that he was bewitched, and to prevent him from doing them an injury, they bound him securely with thongs of bullock hide and kept him without food. In vain was it that he implored them to set him free, protesting that it was only out of love to their souls that he pleaded with them in the way he had done, and that to do any of them an injury was far from his intention. It was not till the expiration of five days that they liberated him, when he managed to crawl to Mokwatling and make the circumstance known to Francis Daumas: he was in a most pitiable plight from having been so long bound, as well as from privation of food. He eventually recovered, and is now one of the few who have been admitted as members of the church.

From Mokwatling the two Friends, accompanied by F. Daumas, made a tour to the northward, to visit the Koranna Missionary Station of the Black Forest (now called Mirametsu). On the way they saw the celebrated chief Molitsani, once the terror of the land, but then much reduced in power, and softened in spirit by adversity.

19th.—We found Molitsani, says the Journal, dealing out portions of an ox to his people. He presently joined us at his own hut, where he received us with openness and even courtesy. Nothing in his appearance would lead one to suppose he had been a man of blood. He is of remarkably fine figure, and decidedly prepossessing. We sat down together within the beautifully neat reed fence that surrounded the entrance to his hut. He caused his people to assemble within the enclosure, until it was as closely packed as they could well stow themselves, while numbers of them stood outside; and we had a satisfactory opportunity of recommending the peaceable, ennobling doctrines of the Gospel, and of demonstrating the blessings both temporal and eternal, which result to nations and individuals from their practical reception.

We then proceeded to the recently formed station of Korannas at Black Forest. We witnessed many of the devastating effects of former wars, in the broken down cattle kraals and deserted locations of the natives. The country here becomes increasingly level, the few hills being scattered over a wide expanse. The plain to the northward of the Mokwatling mountain range presents one unbroken level as far as the eye can reach. We found Eli Wiggil, the Catechist, busily engaged in erecting a dwelling for his family. He is a practical mechanic, and has everything to prepare with his own hands; the wood had to be brought from the upper part of the mountain, without carriage or bullocks, and cut up with no other tool than a hand-saw. The Korannas derive their designation from a leader in ancient times named Koran. They are true Hottentots, and are the descendants

of the identical tribe to whom the country of the Cape belonged, at the time the Dutch first took possession of it, in 1650. The encroachments of the Whites obliged them to take refuge in a land thus remote from the country of their ancestors, in order to retain their liberty and the possession of their herds. They are a pastoral race, and live in matje huts. The Koranna requires but a couple of hours to take to pieces his domicile, and pack it up on the back of an ox, with all his goods and chattels, and perhaps two or three of the youngest children; he and his family are then ready to proceed in any direction that convenience or caprice may dictate.

Such of the people as could be assembled were collected under a tree, to which a rustic pulpit had been attached, and we had the privilege of addressing them according to present sense of duty. They were reminded of the patriarchs Abraham, Isaac and Jacob, who while leading a pastoral life, were sincere and dedicated worshippers of the living God. E. Wiggil interpreted what we said into Dutch, and an old and pious Griqua again interpreted into Koranna, the dialect of this tribe of Hottentots. Of all the dialects of Southern Africa the Hottentot is the most grating to the ear, as well as inarticulate by the tongue of a European, in consequence of the numerous gutturals and clicks, of which there are several differing from one another. Among the clicks are two that are used by us, not, it is true in words, but as sounds to which a meaning is attached: the one to urge forward horses, the other when we indicate vexation mixed with surprise at petty troubles. In the Hottentot language there are few words that have not one or more of these uncouth clicks; and when these are associated with deep gutturals, it seems to need great exertion, even by a native, to produce the discordant sound. I have heard but of two missionaries who have learned to speak the language.

The party returned to Mokwatling the same day, and on the morrow J. Backhouse and G. W. Walker rode forward to the extreme point of this journey,

the Wesleyan Station of Imparani, among the Mantatees, fifty miles further east.

20th.—Soon after leaving Mokwatling, the high range of the Quathlamba came into sight, capped with snow, and very steep. The emigrant Farmers cross this range on their way to Natal, by a pass which they call the Drakenberg, the only one that admits of the passage of wagons. The natives make a short cut by a footpath that takes them in four days from Imparani to Natal. Our ride was through a nearly continuous plain. Our attention was arrested by a phenomenon which we frequently afterwards noticed, and which is probably dependent on electric attraction. Spiral columns of dust, perhaps 150 or 200 feet in height, were to be seen moving along the surface of the earth. Seldom were there less than a dozen or more of these "whirlwinds of the south" in sight at one time, though at wide intervals apart, and in various directions. Within about eight miles of Imparani we descended by a narrow and very steep path to a beautiful grassy plain, environed by hills. On the sides of those which we skirted were numerous kraals of natives, but so embosomed among the rocks, that a stranger might approach within a few yards before being aware that a human habitation was near. These inhabitants of the rock have resorted hither to avoid surprise by an enemy: their "place of defence" is literally "the munitions of rocks." Imparani is situated under a sandstone-range, very similarly to the station of Lishuani. The buildings are of a superior order, and present an imposing appearance. The catechist, James Allison, received us with the cordiality of a Christian brother.

21st.—Everything here appears to be done with system, and furnishes proof of the energy and industry of the zealous superintendent. Here, as at other missionary settlements, the measles are rife; consequently few of the people attended public worship. With these my dear companion and myself had a full opportunity of religious labour. The Chief, Sikonyela, was present. We were also at a prayer meeting of the natives, in which several were engaged. Among them was a sister of the Chief, who has



become a member of the church, though once a great drunkard. Whilst she was pouring out her petitions at the Throne of Grace, the contriting influence of Divine power was to my mind very perceptibly present. We accompanied J. Allison to a native hut, where a woman was lying ill of the measles, which seemed likely to prove fatal. It was affecting, and yet cheering, to hear her testify to the power of Divine Grace, as her support in the hour of extremity. On a question put by J. Allison, as to how she felt; she replied, that though her body was very weak and ill, her soul was strong in the Lord, confiding in her Saviour. Sixteen of the young men, members of the church, go out into the neighbouring villages on the afternoons of First-days, and declare to their countrymen what they have experienced of the power of religion.

22nd.—The Mantatees are a numerous people, supposed to be at least 25,000 strong. They derive their present designation from Mantatees, the mother of Sikonyela, and are a section of the Bechuana nation; but in consequence of some political convulsion they left their original location, which was some hundred miles further north, more than a century ago. They are the only people we have visited on this side the Orange River who continue to send out expeditions for plunder. This is chiefly owing to the irresolute character of the Chief, who suffers himself to be over-ruled by a few lawless spirits. The continuance of this iniquitous practice has frequently placed the mission in great jeopardy; and some of the dangers that impended have been averted in a manner that can only be ascribed to the immediate interposition of Divine Providence.

G. W. W. relates at length a tragical affair of the Zulu Chief Dingaan, Sikonyela, and the Boors, which at one time threatened to overthrow the mission, but which, through the wise, christian conduct of J. Allison, issued in its becoming more extensively useful.

Very shortly after these occurrences, he continues, it pleased the Most High to bestow a signal blessing upon this part of

his vineyard. A remarkable awakening took place, which proved a rich compensation to J. Allison for all his toils and anxieties during a series of years, in which little fruit had been witnessed. Some time previously, a man and his wife, of Mozambique extraction, named Abraham and Sarah, who had been slaves, and who had escaped from the service of an emigrant Boor, had been received into the service of the Mission. Neither the husband nor the wife was pious when they entered the service; but they had not been long with the Catechist, before the woman became much distressed under the feeling of her lost condition. Such was the depth of her conviction for sin, and the intensity of her anxiety regarding her soul, that she nearly sunk under the load of mental solicitude, and her husband and many others stood around her, expecting that every moment would be her last. The cause of her illness was generally known, and excited universal interest. At this moment it pleased Him who wills not the death of a sinner, to shed a further ray of Divine light upon the mind of this contrite woman, and to give her a sense of his pardoning mercy through the Lord Jesus Christ. Then was her heart filled with joy and her tongue with praises; and to the wonder of all, she became restored to her wonted health, as well as invested with the "spirit of love and of a sound mind." She became earnest in exciting those whose attention had been thus roused, and who queried what these things could mean, to taste for themselves and see that the Lord is gracious. Many listened to the message, thus feelingly proclaimed, and a desire after acquaintance with Divine truth became extensively prevalent, and continued to spread, until a large proportion of the people in the immediate vicinity of the station were shaken from their sleep of death; and the hills and rocks were made to resound with the cries of these poor supplicants, as they implored in broken accents that mercy from on high, which they felt they needed. The Chapel was crowded daily, the people resorting thither in season and out of season, with the anxious enquiry, What must I do to be saved? J. Allison's account of this remarkable period is very striking, especially as regards its influence on his own mind. Frequently, when assembled

with the people, and the chapel filled with penitents, he was made sensible of the immediate presence of Divine power to an awful degree. At such times there would be little display of excitement among the people, beyond the copious effusion of tears, with which the ground was not unfrequently watered, but one and all present seemed more or less subjects of this hallowed visitation. It is believed that 150 were decidedly under conviction at one time; out of whom about eighty have stood their ground, and are now admitted as Members.

The fame of J. Allison's conduct in the affair of Sikonyela with the Boors has opened the way for Christian Missions in a new direction. An embassy has lately arrived from the Baraputse, to request that a missionary might be sent to them. These people are located to the E. N. E. of Imparani, and are supposed to be 50,000 strong. It took the embassy, consisting of about a dozen persons, ten days on foot to travel the distance, in the course of which they had to pass some unfriendly tribes whom they evaded by journeying in the night. They crossed nine considerable rivers, all of which are impassable for wagons during the wet season, and each of which contains the Alligator and the Hippopotamus.

Among the Christian converts at Imparani, "Daniel, the Prophet," as he is commonly designated, is worthy of mention, on account of his influence in predisposing the Mantatees for the reception of a missionary. Daniel, who has hardly yet attained to maturity, was a herdsman, the common employment of lads of his age. When out with his charge, he one day had a sort of waking vision, which so impressed his mind that he communicated it to the Chief and the people of the tribe. According to subsequent descriptions, given in answer to J. Allison's interrogations, the youth seems to have had the circumstances represented to his view as in a mirror, for he pointed to a shining teaboard that was on the table, and signified that what he saw was in a small compass, and as though depicted like the figures on the face of the teaboard. He informed the Chief, that in his vision he had seen a body of brown men, who made an attack on the tribe, with fire, and took away their cattle, describing also the attire of the people who should thus overpower them. As was to be expected, the

Chief treated the lad's communication with contempt, and he became the subject of ridicule among the people, who were hardly restrained from binding him as a person bewitched. Before many months had elapsed, the Korannas, a people exactly corresponding with the description given by Daniel, made an incursion upon the Mantatees, whose cattle they succeeded in bearing off in considerable numbers. They were strangers to the Mantatees, and were armed with guns, with which the latter were at that time unacquainted. Daniel was now looked upon as a true prophet, and was regarded with superstitious wonder. Even the Chief treated him with respect, and proposed that he should live with him and be his prophet. But this the lad declined, as well as the offer of maintenance, alleging that he had not the power of seeing these things at will, and might never see the like again. After some time, however, Daniel had a second vision, which he again made known to his tribe. He stated that he had seen some white men come among them, but different from the last, being men of peace; that they brought good news, and that through them the national stock of cattle would increase. He stated his belief that these things would come to pass, as in the former instance. Soon afterwards, the Wesleyans, aware of the marauding propensities of this tribe, and having settled the people under their care at several Stations in the neighbourhood, came to the conclusion that unless a missionary was placed with the Mantatees there would be no peace. William Shaw, the Superintendent of the Missions, consequently sought an interview with Sikonyella on the subject, which resulted in the establishment of James Allison among the Mantatees, as their religious Teacher. But it is generally admitted that the previous intimations of Daniel had a considerable influence in preparing the way for the reception of the Missionary. Daniel attached himself to him, and became a member of his household, but still showed no particular predilection for Christianity. A few months prior to the remarkable visitation, to which reference has been made, J. Allison made a journey to Grahams Town, accompanied by Daniel, who assisted about the wagon. While they were in town, Daniel said he had had another

vision: "That the Almighty would pour out of his Spirit upon the tribe, and there would be a great gathering to Him." J. Allison did not attach importance to it at the time; but on his return, when the awakening took place, he remembered the prediction, and the more so when Daniel himself became one of the first converts to Christianity. He has been truly exemplary ever since; and on his admission into the church by the rite of water-baptism, he was, in reference to his gift, named Daniel.

23rd.—It does not appear that Infanticide has any place among this people. Indeed, on the contrary, I am told that parental affection is strongly exhibited in various ways. If a child has but a pain in his head, it is said the father will give himself incredible trouble, to procure some root, or other nostrum, that he thinks will afford relief. And the mothers will submit to great inconvenience, and even suffering, for their children's benefit. It is pleasing to observe some bright gleams amid the too general darkness and depravity.

From Impanani the Friends retraced their steps as far as Mokwatling, from which station they returned to Philippolis by nearly a direct route.

We left, says G. W. Walker, in company with our kind friend J. Allison, who set us about half way to Umpukani. As we passed through the kraal where Mantatees, the mother of Sikonyela resides, we stopped to pay her a visit. She still looks but a young, or at least a middle-aged woman, and her features are by no means unpleasing; but it is to be feared she is far from being so good as she looks. She is said to have been a great encourager of war.\*

\* Soon after the visit of J. Baekhouse and G. W. Walker to Impanani, the only child of Sikonyela's favourite wife died of the measles. Numerous witch doctors were at once assembled, and were busy night and day with their diabolical incantations. They fixed on a young man named Lekwara, a member of the mission church as the author of the child's death, and included the mother of the young man as a party to the crime: both she and her son were soon put to death under circumstances of the greatest cruelty. From this time the Mantatees seemed smitten with a consuming curse. Woe followed after woe like the waves of the sea until they ceased to exist as a nation.

James Allison with his wife removed to Thaba Unchu and thence to Lishuani;

24th.—We returned to Mokwatling, and were concerned to find our valued friend, Francois Daumas, confined to his bed from an attack of rheumatic fever, having taken cold, on the occasion of our visit to Black Forest.

26th.—We parted from our valued friends, with whom we could not but deeply sympathize, under the prospect of the tedious illness of F. Daumas; at whose bedside we had a sweet religious season. We then proceeded on our way to Thaba Unchu, the next Missionary Station, distant forty-five

and they afterwards proceeded with ten families of the native members of the church at Impanani, as assistants, to Lotiti, the residence of the king of the Baraputsi or Amaswazi. They had not been long here before they found that the wish of this king to have a missionary was more political than religious; and he so involved himself in war as to occasion his country to be laid waste by fire and the sword. J. Allison anticipating this, had made provision for a retreat into the Natal Colony, whither, with his adherents, he now went. Previously, thirty more converts had been added to the believers in Christ. The whole company, including children now amounted to about 500. They arrived in Natal in 1846, and formed a station named Indalen, on a Government grant of land. Here their labours were also blessed of the Lord. The "people were poor but full of love to Christ, whose word was extensively proclaimed by them throughout the Colony, and many more were added to the Lord;" among the successful labourers, were Abraham and Martha mentioned at page 426.

The Wesleyan Mission in Natal not entering into J. Allison's views, he left them in 1857; and with the consent of his people, purchased 6300 acres of fine land on his own personal responsibility, for £1300. On this beautiful spot, near to Pietermaritzburg, a regular township was laid out in allotments of half an acre each, and called Edendale. These allotments were sold to the native converts at seven shillings and sixpence each, with freehold titles; and the estate is now paid for and the people are settled upon it. The toils of these circumstances, and the attendant privations, broke down the health of Jas. Allison's wife and impaired his own strength, so that they were no longer equal to the responsibilities of the heads of a mission village; they therefore withdrew from their post; and at the wish of the people, again transferred this charge to the Wesleyans. The population at this time amounted to 800 souls. James Allison now found another door of gospel labour open before him, in the conversational teaching of the Zulus passing backwards and forwards through the city of Pietermaritzburg; and here his labours have also been blessed by his good Lord and Master. Here, as in the case of the purchase of the land, he depended on his own pecuniary resources, having devoted himself and his substance to the Lord. Between 1st mo. 1861 and 2nd mo. 1862, he had religious conversations with 2824 persons; and he says. This blessed work is just what my soul delights in: it enables you to grapple so advantageously with the unrenewed heart of man, and shows so beautifully the adaptation of divine truth to fallen human nature under every possible diversity.

miles. The country through which we passed was increasingly open and level. The inhabitants seemed to be few, until nearing the settlement, which we were favoured to reach in safety, before the sun went down; here we were welcomed by Richard Giddy, the indefatigable Wesleyan Missionary, in whose house we took up our quarters.

27th.—This is by far the most populous village we have yet visited on this side of the Orange River, and may be called the Metropolis of the country. The number of people is about 9,000; occupying 2,000 huts, all probably within the compass of a square mile. Within a few miles are several smaller villages, which contain about 2,000 more inhabitants. This Mission is the result of the persevering labours of our worthy friend Thomas L. Hodgson, and his coadjutor, Broadbent, who, after wandering about for several years with the nucleus of the present population, at the period when from the unsettled state of the country, they were often like partridges hunted upon the mountains, enduring manifold privations and dangers,\* at length induced the late Chief, Sifunello, to settle down at the Station of Old Plaatberg. At this period they consisted of but twenty-three families, but these became a rallying point for the rest of the tribe; and at the time of the migration under the Missionary, Archbell, no less than 8,000 Barolongs removed to the present site of Thaba Unchu; so that the very existence of the people may be attributed to the exertions of the Missionaries. Richard Giddy, having been instructed in the art of printing, has set up a press which he works himself, and from which the wants of the contiguous Institutions in connection with the Wesleyan Body are supplied. The principal Chief of the Barolongs, Maroko, is not a professed Christian, yet in many respects he shows himself concerned for the moral welfare of his people. It is to be regarded in the light of a special Providence that this Chief and Moshesh are both favourable to Christianity, and disposed to promote peace and good order in the land. There is reason to think that their influence on

\* For an interesting account of their wanderings and privations, see *Memoirs of Mrs. Ann Hodgson*; published by J. Mason, London. 1836.

the emigrant farmers, who are numerous on the banks of the Modder River, hardly a day's ride from Thaba Unchu, is decidedly salutary, in preventing their interference with the liberty of the native inhabitants of the land. Maroko, whose people from their local position are subject to frequent intercourse with the farmers, has lately shewn his determination to suppress evil, in a way that is worthy of being followed by legislators who lay claim to greater civilization. The farmers had been in the habit of visiting Thaba Unchu for the purpose of barter, and frequently introduced spirits among the people, by which their habits were in danger of becoming speedily corrupted. In addition to this the Boors would often infringe on the duties of the Sabbath, coming on that day and outspanning at the Settlement, for mere secular purposes, and contrary to the regulations of the place. Maroko has in consequence issued two proclamations which he has got printed in Dutch as well as in Sichuana, prohibiting these practices, and threatening confiscation of the property of such as shall be detected in the sale of ardent spirits at the Settlement. A farmer lately visited the place with his wagon, and was strongly suspected of having bartered away spirits contrary to the new regulation. On being questioned he flatly denied it. Maroko however caused the wagon to be searched, when the proofs of his guilt were but too evident, and the offender had the mortification not only of being convicted as a liar before the people, but of having his wagon forfeited. He was a good deal alarmed, and as the matter had been carried so far as to convince others who might be disposed to set the laws on this subject at defiance, that it could not be done with impunity, Richard Giddy suggested to the Chief, that as it was a first offence, it would perhaps be better not to push matters to an extremity. The Boor was therefore required to ask pardon for the offence, and solemnly to promise that he would not be guilty of a second misdemeanour of the kind. These humiliating conditions he readily submitted to, in order to become re-possessed of his wagon; and so the matter terminated.

29th.—Having completed our arrangements for continuing the journey, we bade our kind missionary friends, farewell;



and accompanied by a guide, and a young man named Betram, we once more mounted. Our guide proved to be unaccustomed to horseback, and in his efforts to hold his seat he every now and then run the horse quite off the road; the also took us so far about, that though the ride should not have exceeded ten or twelve miles, it was after sunset ere we reached our lodging place. This was the temporary location of two traders, one an Englishman, the other a young Dutchman, who, with his family, was occupying a rude, hartebeest hut, whilst a quantity of cattle he had received in exchange for his commodities were benefiting by the fine pasturage of the neighbourhood.\* Several other persons had also halted here with their wagons. With some of these and the young Dutch couple we had some satisfactory religious service, after being hospitably entertained by the latter, who were also at the pains of erecting a tent for our accommodation. Our religious season being terminated, we retired to our quarters, cheered by the open door thus unexpectedly set before us, to proclaim the glad tidings of salvation to this little sequestered group.

30th.—The night was excessively stormy, rain falling at intervals, accompanied by heavy gusts of wind. Towards the middle of the day, the weather cleared up a little, and we prepared for a start, when a new difficulty arose. Our guide shook his head, declaring it was “al te koud,” (far too cold) and positively refused to go further. We accordingly allowed him to return to the Settlement, concluding to proceed by ourselves the following day; the weather threatening for snow, and the day being now too far advanced to go forward under these circumstances, as we had yet sixty miles to ride before we could reach Bethany.

31st.—Being detained by the straying of the horses, it was half-past ten before we got off. Having gained all the information we could respecting the road, we mounted, my companion and myself having each three horses to manage,

\* A Hartebeest hut, is of a rude oblong form, and constructed of rough materials; it is so called from a fancied resemblance in form to a reposing Hartebeest.

and one of these a pack horse. The country was very level, and the tracks good, but the inhabitants being extremely few, there was little opportunity for inquiring our way when at a loss. We saw more of the larger game to day than in former parts of our journey, particularly Hartebeest and Gnu; of the former, seldom less than from one to two hundred were in sight at once; and whilst we were off-saddled, the Gnus lay down within gun shot of us, a degree of tameness probably attributable to the scarcity of inhabitants. Up to the time of halting, the horses had led pretty well, but on resuming our ride an unruly one which I was leading troubled us; starting off, he escaped, and the others following him, we had a hard gallop before regaining them. Night began to draw on, and for some hours we had seen no human being, nor any signs of a habitation, which made us somewhat thoughtful how the road was to be ascertained, for we were approaching a part of the country where we ought to turn off from the direct track. It was almost dark when we discerned something like the outline of a hut, a couple of hundred yards from the track, which proved to be the hartebeest dwelling of an emigrant Boor. On halting at the door, to make enquiry of the man respecting our course, his wife came out, and immediately observing it was "al te laat" (far too late) to proceed, proposed that we should rest there for the night. This kind offer we did not hesitate long in accepting, for we were more than two hours from Bethany, and our finding the road in the dark was extremely problematical. The interior of the dwelling was very rudely furnished; a square bedstead, such as is common among the poorer class, having a net-work of bullock thongs in place of cordage, two or three stools covered in like manner, with a few wagon chests, forming the table, was the only furniture it contained. The table was soon spread with such fare as the poor people had to offer, and being set before us with a hearty welcome, was more grateful than the most costly viands where this is wanting. The clothing of the family consisted for the most part of leather. We soon found that our new acquaintance were not indifferent to the things of most importance; and amid numerous privations

and hardships, the absence of a place of worship, and of religious instruction, as well as schooling for their children, were the only things dwelt upon as causes of lamentation. After some communication on religious subjects, we lay down on the floor, enveloped in our karosses, the parents and children occupying the other end of the hut. Gratitude was the covering of our minds as we considered how much preferable this humble shelter was, to a lodging in the open wilderness, subject to the dismal howlings of nocturnal animals.

8 mo. 1.—We suffered from cold during the night; my blanket was quite wet with the condensation of my breath when I arose in the morning, and the ground was white with frost. Whilst my dear companion and the youthful son of our host were out after the horses, an opportunity for enlarging upon some subjects that had been touched upon the previous evening presented, in conversation with the Boor and his wife. The latter showed much religious sensibility. Tears came into her eyes, and there was a readiness to apprehend the real nature of religion, and a quickness in referring to the passages of Scripture, which I found occasion to cite as I went along.

The horses being brought up, we took leave of our friendly host and his family, who bestowed on us their blessing; and accompanied by their eldest son, who was to show us the way, we resumed our journey. When we came to see the difficulties we should have had to encounter in distinguishing the road among many that turned off in other directions, we could not but recognize the gracious care that had ordered our steps the previous evening. We reached Bethany early in the forenoon, where we found Carl Wuras, whom we had become acquainted with when at Colesberg. His wife had returned home, with her baby; and she with the rest of the Mission family, shewed us much kind attention. The Institution is conducted under the auspices of the Berlin Society.

2nd.—The Missionaries have to labour under many discouragements from the roving unsettled habits of the Korrannas, and their great want of energy. We rode with some

of the Missionaries to visit a few of the Kraals situated in the neighbourhood. The natives occupy matje-huts, as elsewhere; the interior of these is very filthy, and their persons are not less so. There is a Bushman's Kraal, near to Bethany, which we also visited in the course of our ride. Since the acquaintance of these people with the Missionaries they have shewn a willingness to give their services as shepherds and herdsmen, for a compensation in goats; and by these means they have now acquired a small flock. Before this they lived exclusively on game, and such wild roots as are edible; and these still constitute their principal means of subsistence. They destroy the game by means of poisoned arrows, discharged from remarkably small bows. The poison is prepared from various plants, particularly some of the species of *Euphorbia*, which emit an acrid milky juice: by evaporation the juice is reduced to a consistency like bird-lime, and this is smeared over the points of the arrows. These Bushmen are a puny race, diminutive beyond any I have seen, and meagre and sickly in aspect. They are partially covered with skins; their dwellings are seldom more than mere breakwinds. The situation of this kraal was such as they commonly select for their locations, being literally "in the tops of the ragged rocks."

5th.—We resumed our journey this morning, having about seventy miles to ride to Philippolis. It was some time after dark when we reached the house of Theophilus Atkinson, where we again received a welcome. Thus another stage of our travels, and one that has been productive of more than usual interest in affording proofs of the advantages of missionary labour and influence, has been peacefully accomplished. The good hand of the Lord has been with us amid some difficulties and dangers, and perils in the wilderness; he has opened the way before us, and has given us a place, we believe, in the hearts of our brethren of different religious denominations, with whom, as well as with many of the people, we have been permitted to feel unity of spirit. What shall we render unto our gracious Helper for all his unmerited benefits? May heart-felt praise be ascribed to his excellent name, from his unworthy creatures!

## CHAPTER XXV.

### SOUTH AFRICA.

#### JOURNEY FROM PHILIPPOLIS TO MOTITO AND RETURN TO THE COLONY.

OWING to the long occupation of the Cape Colony by the Dutch, some of the tribes as at present existing on its borders are of mixed origin. The chief of these are the Griquas and Bastards; both are of the Hottentot stock, but the former possess more of native blood and lineaments than the latter, who trace their descent more recently and directly from the Dutch. James Backhouse and G. W. Walker had already, as we have seen, fallen in with portions of these tribes; they now came more frequently into contact with them. In this part of their travels, they also met several times small parties of Bosjesmen, or Bushmen. This singular people forms one division of the Hottentot family; the other divisions are the Hottentots of the Colony, the Korannas, and the Namaquas. All these possess nearly the same physical characteristics, and the same manners and customs; but whilst the other tribes live by the rivers and on the wide pastures, the Bushmen have taken refuge in the barren wastes and mountain ravines, and are emphatically the "children of the desert."\*

After their return from the Bechuana country, the Friends spent a few weeks at the interesting station

\* See Moffat's *Missionary Labours*.

of Philippolis. On leaving that place they travelled north-west, to Griqua Town, from whence they pursued their way northward into the interior, as far as the missionary station of Motito near to Old Latakoo. Returning southward they again passed through Griqua Town and traversed the intervening desert country to Graaf Reinet.

On the 22nd of the 8th month, G. W. W. writes at Philippolis :

We had a meeting convened to afford us the opportunity of giving the people some counsel on a variety of points. Among the subjects touched upon were, cleanliness, industry, the use of beads, insufficient apparel and dwellings, the evils of frequent migration, neglect of the fountains, by which much of the water runs to waste, and the impolicy of letting their lands to the Boors. Our comments, made in much plainness, though I trust in a Christian spirit, appeared to be received in good part.

28th.—Having repacked the wagon, and collected all the oxen and horses, we once more resumed our journey, taking the nearest road to Griqua Town. The route is remarkably destitute of watering places, and yet there seemed every probability that we should have to proceed without any one to show us the way, or direct us to the fountains. It was but as we were on the point of starting, that a young man named Hans Caffer, a Griqua, offered his services, which we most gladly accepted, and considered as a merciful provision on the part of Him to whom we look, under every difficulty, and who has never failed us in the hour of need.

30th.—Not knowing when we should meet with water we were debarred the comfort of washing. How imperfectly do we appreciate every day blessings, until temporary privation of them teaches us their value! Our little company were now as intent upon the look out for water as though they accounted it the choicest of beverages. The oxen were in more need of it than ourselves, having been very inadequately

supplied the previous night. We continued our course through a miserable looking country, thinly strewed with low stunted bushes and with no grass. We were obliged to rest a short time at noon, and dole out the contents of the casks by measure. After having travelled about eighteen miles, we stopped for the night near the dry course of an occasional stream, hoping to find water in some pool at no great distance; but after a vain search, were obliged to fall back upon our little remaining stock in the casks.

31st.—We used the last drop of water for breakfast. But afterwards our herdsman had the happiness to find a pool at which we replenished our stock. The cattle are more clever in tracing the water than we. It is wonderful to remark the instinct they display in this respect. When loosed from the yokes, if not driven in any particular direction, the sagacious animals may be seen snuffing up the air as they turn their heads to all points of the compass. One or two of those which generally take the lead will then determine the course of the whole herd; and they follow one another deliberately, in single file, but with an apparent confidence that they will not be disappointed in their search. The result is that in general they make a pretty direct course to the nearest water if it be to the windward, though there may be but a single pool for many miles. While preparing to start, two Bushmen made their appearance, and shewed their readiness to assist by catching the horses, and other little offices of good-will, which we had the means of repaying in a manner acceptable to these children of the desert, by the present of a little Caffer-corn. It is curious how they will start into view, and close at hand, when they see those whom they think they may approach with safety, where, from the situation it would be supposed nothing so conspicuous as a human being could possibly have escaped observation. In the evening we arrived at the old Mission Station of Ramah, a short distance from the Orange River, where the people living hereabouts are now located.

9 mo. 1. First-day.—We walked down to the huts of the natives. The Field Cornet succeeded in collecting between thirty and forty of the people, principally females, to whom

we first read a chapter out of the Dutch Bible, and then addressed a few remarks, to which they gave serious attention. Though the outward circumstances of these poor people were of a nature to give the impression that their condition in every respect was low, there was a considerable feeling of solemnity as we sat together in the Field Cornet's hut. The remainder of the day was spent in reading with our people, and in silent retirement before the Lord.

4th.—We came to Kameel Doorn Fontein. Here we first observed the Giraffe Thorn, a beautiful species of *Acacia* that often rises with a bare trunk in a somewhat upright form, to the height of twelve or eighteen feet, surmounted with a flat crest of light and graceful foliage. It is quite the pride of the vegetable world in these parts.

5th.—Our herdman reported that a lion roared during the night, the first sensible evidence we have had of the proximity of these animals, though we have traversed so many districts where they are occasionally seen.

6th.—The weather has been increasing in warmth since we left Philippolis, and to-day was oppressively hot. The leader of the oxen lay down quite faint with exhaustion as we stopped to rest at mid-day within sight of the Vaal River.

7th.—We extended an invitation to the people to meet us for religious purposes the following day, having made arrangements to that effect with Dirk Kok, a native Griqua Teacher.

8th.—First-day. We rode some miles up the river to the place where the meeting for worship is usually held. My dear companion had the chief service, and it was very pleasing to observe so many attentive listeners with their Bibles in their hands, occasionally turning to the passages which he had himself to refer to in a Bible, to assist him in the expression of his exercise on their behalf; at least thirty persons, principally females, made use of the Bible in the way described. The assembly might number about 200, most of whom were decently clad in European garments and presented a very tidy appearance, highly gratifying to witness, the more so as



it was unlooked for in a situation so remote from the Missionary Settlement. We had numerous applications for books of a religious kind, and several of the parties walked to the wagon in order to obtain some ; but our stock of Dutch books being very limited, it was not in our power fully to supply the demand.

10th.—A tedious day's travel over a sharp stony track, that proved exceedingly injurious to the feet of both horses and oxen, brought us to Spuig-slang Fontein, where there are one or two families of Bushmen located. The spring was so nearly dried up that our people had to dig and clear away stones and rubbish in order to obtain a little water for the cattle.

11th.—The fountain presented an animated scene this morning, from the vast number of birds, particularly pigeons and a small species of partridge, that hovered about its precincts, this being the only water, scanty as it is in quantity, for many miles round. A wearisome journey of seven hours brought us to Griqua Town. We were cordially received by Isaac Hughes, in whose comfortable dwelling we took up our quarters, a kind invitation to visit him having been sent to us at Philippolis.

12th.—Griqua Town is one of the principal Stations of the London Missionary Society ; but many of the dwellings are deserted in consequence of the long continued drought having nearly dried up the spring which at one time flowed in a copious and unceasing stream. The Settlement owes much of its progress to the judicious Chief, Andries Waterboer : many of the Bechuanas have become attached to it. A considerable number of this people had been taken captive by the Bergenaars,\* and were held by them in bondage and treated with great cruelty. Waterboer, moved with compassion at their wretched condition, determined on effecting their rescue. Taking a strong body of Grikwas, he made a sudden descent upon the freebooters, who were at that time located in the vicinity of Philippolis, and succeeded in rescuing

\* This is another of the half-caste tribes ; they derive their name from their residence in the mountain fastnesses.

the Bechuana captives from their grasp. Since then these grateful people have attached themselves to the generous chief, and have been allowed to establish themselves as a distinct village, adjoining to Griqua Town, where they have increased in number.

It is a coincidence worthy of notice, that the remarkable awakening that has lately taken place, and by which some hundreds have been added to the Griqua Town Church in the course of two or three years, dates its origin from the instrumentality, indirectly, of these very people. For some time they continued to follow their corrupt heathen customs, and were noted for their gross superstition and darkness. The Missionaries however regularly visited them. But one day their principal man, was present at public worship, when he became so alive to the realities of another world, the sinfulness of sin, and the awful consequences that await the impenitent, as to be completely overpowered. Under the force of his convictions, he groaned aloud, and fell to the ground. Ashamed of his want of self-command he sought to leave the assembly, but the conflict of his mind had so paralysed him, that with difficulty he managed to crawl out of the house upon his hands and knees. This remarkable visitation did not end in excitement. Like most of the principal men of his nation, he was a polygamist, and had no less than fifteen wives. The following day he called them together, and addressed them in a very feeling manner, telling them that he had lived long enough in sin, and must now therefore dismiss them all to their relatives, with the exception of the one to whom he had been longest united. He assured the others that he did not act in this way from any lessened regard towards them, and he at once proceeded to apportion to each of the discarded women a certain number of cattle for her maintenance.

The decided conduct of this Christian penitent excited a great sensation amongst his countrymen, not only those immediately about him, but also those that dwelt at a distance. The fame of it reached the people of Motibi, who had been driven from their own location far northward, to the banks of the Vaal River. It became the common subject of

enquiry in the tribe: What is the gospel? What can it be that has caused this man to act in so strange a manner? Amongst those whose curiosity was powerfully excited were a few young men, who in very early life had been at the school belonging to the Station at the Kuruman. What they had there learned had long since been practically forgotten, and they were heathens like the rest of their tribe. They recollected however a little of what they had committed to memory when children, and they now strove to assist one another in bringing to mind as much as they could, that they might solve the problem as to the motives Christianity furnishes for conduct so unaccountable. Not satisfied however with what they could collect from this source, they determined to make a journey to Griqua Town that they might ascertain from the missionaries themselves the real nature of the doctrines that had wrought such unusual effects. They accordingly visited the Institution and remained several weeks, attending the school daily, and receiving the great truths of Christianity with an avidity, comparable to that with which the thirsty land drinks in the genial shower. Leaving one or two of their company under a further course of instruction, the rest returned home and communicated what they had learnt to their countrymen. Their report induced others to visit the Institution, who showed their sincerity by bringing with them the means of subsistence. Several were received as members, and the work continued to make progress, until as has been said some hundreds have been effectually turned to the Lord.

14th.—We have unpacked the wagon, and removed the contents into Isaac Hughes's house, reserving only a few things for our journey to the Kuruman and Motito, which we contemplate entering upon next week.

15th. First-day.—Attended the general assembly for public worship, after breakfast. Waterboer, who had just returned from a visit to the Colony, addressed the people with considerable energy and fluency, in the Dutch language; after which my dear companion gave expression to the exercise of his mind, in the same tongue. The Bechuanas assembled again in the afternoon. Jan Fortuin, a native teacher, exhorted the people in Sichuana, their vernacular tongue,

and my dear companion made some addition in Dutch, which was rendered into Sichuana by the before mentioned speaker.

16th.—We succeeded in hiring a fresh span of oxen to convey us to Motito and back. Our own oxen and horses were placed in a situation where there is grass, though the season is too early yet for it to be very nutritious.

17th.—We commenced the journey to the Kuruman, distant from Griqua Town 120 miles.

18th.—The oxen were in-spanned before sunset. The weather proved cold, almost beyond endurance. The Griqua who acted as driver, instead of descending from the box and taking to his feet, as a European would have done, persisted in retaining his seat until the whip was ready to drop from his hands. He suffered severely for his apathy, in a way which rendered it necessary to administer very active medicine. We had hardly composed ourselves to rest for the night, when the groans of our own driver, J. Hays, aroused us. He was suffering from violent spasms at the stomach. Whilst J. B. prepared him some medicine, I got a little water heated, and filling a stone bottle, applied it to the affected parts, which with my companion's remedies, soon relieved the sufferer.

19th.—We reached Daniel's Kuil, an out station of the Griquas, who are living for the most part in matje-huts. The schoolmistress, Sina Bergover, is a pious energetic woman, who in addition to the superintendence of a school numbering from forty to sixty children, exercises her spiritual gifts and frequently adds a word of exhortation in the assemblies. We had a religious interview with such of the people as could be got together. There were present a hunting party, who had been four days' journey to the eastward, and were on their return to Griqua Town, having filled three wagons with the flesh and skins of the Cameleopard, Eland and Gnu.

20th.—On attempting to inspan the bullocks early in the afternoon, three or four of those most unaccustomed to the yoke succeeded in running off three several times,

and once to the distance of six miles ; and when brought up the last time, both the refractory animals themselves, and two horses, which had been ridden by the men in pursuit, were so thoroughly jaded, as to render further journeying that day quite impracticable.

21st.—In the course of the day we saw some Ostriches, a herd of the Harte-beests, and a few solitary Antelopes of the species called Duker, which is accustomed to conceal itself among the bushes. Near to this place, Roger Edwards, one of the Missionaries at the Kuruman, had rather a serious adventure with Lions. He was on a journey from the Colony, whither he had been on a visit of business, and wishing to rejoin his family, had pushed on in the night. Just as the moon was descending below the horizon, he suddenly concluded to stop. He was attended by a single Hottentot who, in addition to the horses they rode, led a mare, which had a foal that ran by her side. On alighting, they placed their saddles under a bush, and knee-haltering the horses, turned them adrift to feed. As R. Edwards lay down on the ground to rest, he became very uneasy in his mind, and could not divest himself of an impression that danger was near. Nevertheless, after committing himself and his companion to the protection of the Almighty, he sought repose ; but sleep fled from his eyes. In this wakeful state, with his attention peculiarly alive to any interruption of the profound silence that reigned in this region of solitude, he heard the scream of one of the horses ; and presently he heard the roar of a lion. At the same moment the horses approached, fleeing in the direction of the very bush where he and his attendant were resting, until within a short distance of the spot, when they turned off along the main road towards the Kuruman, with the lions closely in pursuit. Roger Edwards looking earnestly in the direction of the moon's last receding rays, saw distinctly a large lion at but a short distance off, and as if it were dubious whether to follow its companions after the horses, or to come forward to where human prey awaited it. The Missionary literally quaked for fear, being ready to give himself up for lost, for he had no human means of defence, but he cried in secret unto the Lord. To his great relief the lion presently

took off after its fellows. Overcome with fatigue, the travellers, in spite of their fears, fell sound asleep under the bush, where they reposed unmolested till the break of day. They then traced the footsteps of the horses along the road homewards. It appeared from the spoor of the lions, that five had been in pursuit. The two horses made their escape, without being injured; but the mare fell a prey to the lions, and the foal keeping by its mother, as it was supposed, received a wound in its neck, but it also got clear off, and survived its rough treatment.

22nd. First-day.—We arrived at Konings Fontein in the afternoon. The remainder of the day was devoted to reading with our people, and religious retirement. The continued display of the Lord's mercies, in shielding us from dangers, and renewing our spiritual strength from season to season, excited heart-felt gratitude, and inspired us with holy confidence in Him who is the Arm of our strength, and Rock of our salvation.

23rd.—We arrived at the Missionary Settlement of the Kuruman, or New Lattakoo, a little after sunset; and received a cordial welcome from Roger Edwards and his wife. His colleague, Robert Moffat, was on a visit to England, for the purpose of getting the Sichuana version of the New Testament through the press. We had the pleasure of becoming acquainted also with Robert Hamilton, one of the earliest labourers in these parts, whose long life has been devoted to the work of Christian instruction among the heathen in South Africa. He is still a laborious minister, though in advanced years; much of his time being occupied in itinerating among the natives who live at a distance from the Settlement. The population of this Settlement consists for the most part of Batlapees and Baharootsi. It presents a series of substantially built, neat cottages, inhabited by the mission families; along with a chapel, capable of containing about 1500 people, the largest and best structure of the kind on this side the Orange River. The prosperity of the Settlement is in great measure dependent upon the ample supply of water, which issues from a cavern in the lime-stone at a spot about two

miles distant. It is the largest spring we have seen in Africa, unless it be the one at Uitenhage.

25th.—Reached Motito as the shades of evening were closing over us. This is one of the Paris Society's Stations, where two families are residing, namely, Prosper Lemue and his wife Eleanore, and Jean Lauga, the assistant missionary, and Graciette, his wife. These amiable persons received us with all the cordiality of brethren. The wife of P. Lemue is a sister of Eliza Daumas.

26th.—The inhabitants of Motito consist of Barolongs, Batlapees, and a few Batlari. From their contiguity to land abounding with game, they are addicted to hunting. Agriculture is in considerable measure neglected. To these causes may perhaps be traced the lower degree of civilization in the people as well as a certain aspect of wildness, or uncouthness of features, that is apparent among them. We had a religious meeting which several hundreds attended, and which was to satisfaction.

On the 27th we took leave of the interesting missionaries; and on the 28th arrived again at the Kuruman.

29th. First-day.—A congregation of about 400 natives assembled morning and afternoon in the spacious church. My dear companion had a satisfactory season of labour in testimony in the morning, and myself in a similar way in the afternoon. Several of the people shook hands with us and expressed thankfulness for our visit, as though the word spoken had found an entrance in their hearts.

30th.—The Kuruman Mission, as well as that at Motito, is very important, constituting the focus as it were, of a dense population, and the stepping stone, or key to the remoter regions of the interior. The morning was employed in making preparations for our return to Griqua Town. Our hired oxen being in but poor plight for the journey back, R. Edwards kindly sent a man with us, with a fresh span of oxen. After dinner we took a final leave of the Missionary family, and accompanied by R. Edwards, proceeded to the fountain, whose cavernous source we explored while the oxen were out-spanned

that they might drink, as we did not expect to meet with water until the following night.

10 mo. 2.—Kosi Fontein. We here obtained a fresh supply of milk, in exchange for a few buttons. A flock of sheep, not large but in good condition, probably weighing forty-five to fifty pounds each, were brought to the wagon and offered for sale. One of these we purchased for a common handkerchief worth 7d. or 8d. in England; and the owner of the sheep would gladly have bartered his whole flock on the same terms: we thought the price he affixed so small that we made an addition of some buttons. At the Kuruman a sheep is worth considerably more, about three rixdollars (4s. 6d.); but this part of the country is little traversed by traders.

4th.—At Ongeluk Fontein we found a fresh span of oxen which had been considerably sent forward by Isaac Hughes, who had heard of the indifferent character of those we had hired. This aid proved most seasonable as but for it there was little probability of reaching our destination by the close of the week. This day was the most sultry we had experienced during the season. At two P. M. the Thermometer stood at 96° inside the wagon.

5th.—We reached Griqua Town in the evening, where we were welcomed by our kind friends I. and E. Hughes, in whose comfortable and well regulated house we once more took up our lodging.

6th.—At ten the general meeting for public worship took place. There could not be less than 500 present. The customary devotional exercises of singing, prayer, and reading the Scriptures being gone through, a short address was delivered by Jan Fortuin. Way was then made for my own exercise; and I was led to comment at some length on the necessity of taking up the cross of Christ, in order to be his disciples, rising with the words: "Let not the wise man glory in his wisdom, but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord." I was sensible of a precious feeling of solemnity whilst thus engaged, although having to communicate through several interpreters



does not tend to add weight to what is expressed, but rather to subtract from it. On the present occasion each sentence was repeated in four distinct languages, viz: English, Dutch, Sichuana, and Hottentot. The meeting being ended, the members of the church assembled to decide upon the cases of twenty individuals who presented themselves as candidates for membership. Each name was submitted to the church for approval, and the voice of the assembly being unanimous in favour of their reception, I. Hughes formally recognized them as members, by extending to each the right hand of fellowship.

7th.—A general meeting of members and enquirers was convened in the forenoon, at which we were invited to be present; and we had religious labour that yielded peace in the retrospect. Several Korannas who had come from the vicinity of the Orange River, made an affecting acknowledgment of the loss they were sensible they had sustained in not giving up earlier to the service of their Creator. One, an elderly man and a Chief, observed, that the gospel was preached in his hearing at an early period of his life, but he slighted the gracious offer of salvation. At that time he was a great man in his own estimation, much looked up to, and feeling rich and full, he rejected the doctrine of the cross; but now that he was becoming aged and infirm, he was made to feel his own poverty, sinfulness and need, and that nothing was so worthy of man's pursuit or confidence, as the assurance of an interest in a Saviour's love. He concluded with expressing his determination, by Divine help, thenceforth to make this his portion, trusting that though now, to his lasting regret, he could only offer the remnant of his days, mercy was still held out for his acceptance, and that it was not absolutely too late to serve the Lord. This aged chief, in describing his own painful experience, traced the melancholy history of thousands, who slight the visitations of heavenly grace in their youth and prime, and alas! too often, do not awake from their sleep even in old age, until death arrests them in their course to destruction, and proves to them a king of terrors.

8th.—The whole of an extensive flat contiguous to Griqua Town, and skirting the low hills to the westward, was once a great field of waving corn, watered by a copious stream that flowed through the middle of it. This large flat, as well as the gardens of the inhabitants, is now become a dreary waste; the gardens are no more, the enclosures are broken down, and the fruit trees are dead from the drought. There is reason to suppose that water might be obtained by sinking wells; but to carry a measure of this kind into effect requires both enterprise and capital, beside other facilities, that are not yet sufficiently realized by the Griquas. The Griquas are however the most prepared of any of the tribes for such an experiment; and none seem to be more entirely dependent on the fountains, or to receive less certain supplies of rain than they do.

Having got every thing in readiness for resuming our journey, we took leave of our valued missionary friends, whose kind attentions we shall long remember.

13th. First-day.—Reads Drift. The day was spent in reading with our people; and in waiting upon the most High. While thus employed, my mind was peculiarly sensible of Divine consolation, the Lord Jesus being felt to be unspeakably precious. Yet the view of my own vileness, misery and need, in myself, out of Him who is our life, made my eyes run down with tears of deep humiliation. How emphatically true it is, that we “are saved by grace, through faith, and that not of ourselves, it is the gift of God, not of works, lest any man should boast.” Yet are we “God’s workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Good works are easy and natural, so to speak, to that new nature which is of God’s creation; they are therefore not man’s own works, nor is the glory of them due to him, but to God, who worketh in man to will and to do of his own good pleasure. Sin only is natural to man in his fallen and unrenewed state; therefore guilt and shame are his only portion in himself.

15th.—Ostriches and Harte-beests continue to show themselves; and since crossing the Gariep we have repeatedly

come upon flocks of the Pintado, or Guinea fowl. They run with astonishing rapidity, but are extremely shy. We observed large flocks of them repairing, from a distance of some miles, to the stream to drink, traversing that distance on foot, when most of the feathered race would have taken to their wings.

19th.—We reached Leeuw Fontein, the residence of Philippus de Prie, where we halted for the night.

20th. First-day.—Way opened for some religious service in P. de Prie's family; it was satisfactory to observe them recognizing the First day of the week. The day was partly occupied with reading, and in silent waiting upon the Lord, which was attended with comfort to my mind, amid much that within the last few days had tended to depress.

21st.—Four hours from Leeuw Fontein is Wolve Kraal, which we have been warned against stopping at for the night, numerous lions having been seen in the immediate vicinity only the day before. A party had killed three of these animals, one of which was shot off the body of an unfortunate Hottentot, whom it had disabled, but who was not eventually much injured. We have repeatedly noticed, in the course of our travels through the interior, that optical illusion called the Mirage, occasioned as I suppose by the refraction of the sun's rays on the surface of the earth. It was unusually conspicuous to day. The distant hills appeared in numerous directions, like islands standing in the midst of a lake, their sloping bases terminating abruptly, and their apparent elevation being also greatly magnified.

22nd.—The day before yesterday, at four P. M. the temperature was 96° in the wagon. This morning, an hour after sunrise, it was 36°. To this circumstance, under the overruling providence of Him, who by the intervention of natural causes as well as by miraculous interposition, can stop the mouths of lions, I attribute our exemption from molestation by these animals. The cold was so intense during the night, and the sudden transition made it to be felt so keenly, that it was not likely any beasts of prey would stir from their dens.

23rd.—We encamped on the edge of a vast plain where there were many pools of water, which, with the young grass that was everywhere springing up after the late rains, attracted thousands of spring-boks. As the wagon approached, these graceful creatures, which had whitened the plain as far as the eye could reach, began to move off, the foremost ranks pressing on those behind with a gradually accelerating motion until the retreat became general and uniform, comparable to the undulating waves of the sea. At length not a straggler was to be seen in the foreground, nor anything but a whitish indistinguishable mass in the remote distance.

25th.—The lofty mountains compassing the Sneeuwberg range burst upon us, the Tafelberg, a conspicuous tabular-topped mountain, lying considerably nearer on the right. The day was tolerably warm, but a bleak westerly wind set in after dark, from the piercing influence of which it was as much as we could do to defend ourselves.

11 mo. 1.—Rode into Graaf Reinnet, and met with a truly kind reception from Andrew Murray, the minister of the Dutch Reformed Church.

2nd.—The town of Graaf Reinnet is one of the prettiest I have seen. It is surrounded by an amphitheatre of high hills, whose abrupt sides and peaks terminate the view from every street. The houses are built in Dutch style, which gives an appearance of antiquity and respectability to the place. They are whitewashed, and the gardens between them are enclosed by quince and pomegranate hedges; and in every street are rows of lemon and oleander trees, which afford a delightful shade, and regale the senses of the traveller. The water from the river, which nearly environs the town, is led through the streets in deep channels, which irrigate the gardens and give coolness to the air. The principal drawback to the advantages of the place is indeed its great heat, the sun's rays being reflected from the mountains to a degree, that were it not for these artificial alleviations, would be almost insupportable.

3rd. First-day.—We were present at the public services of the Dutch church, in their commodious building, where

from 1,000 to 1,200 persons were assembled. A. Murray preached with earnestness and fervour. We afterwards attended a meeting of about one hundred young people, for reading the Scriptures and catechetical instruction, whom I had to address on the importance of early dedication to the Lord, and of attending to the restraining and constraining influences of his grace, through which they would become wise in the things which pertain to true peace. At three we met the English congregation. It is lamentable to observe how many of our countrymen who emigrate are either irreligious when they arrive in the colonies, or seem to forget the little religion they once possessed. We had to deal plainly with those who assembled with us on this occasion, and inculcate the necessity of self-examination as to what constitutes our treasure, the Redeemer having declared, that where the treasure is there will the heart be also. Several hundreds both white and coloured assembled in the chapel the same evening, when we had further service. Though the weight of the exercise devolved upon J. B. I had to press on the youth the vast importance of an early surrender of heart to the Lord, for want of which the evil propensities of our nature often ripen into habits, that in after life, involve us in much conflict and suffering, if ever they become eradicated. The residue of the evening was spent in conversation with Andrew and Maria Murray: supplication closed the day in a measure of peace.

At Graaf-Reinet the travellers struck off westward to Beaufort, and entered upon that elevated terrace of desert land of which mention has already been made, called the Great Karroo. They arrived at Beaufort on the 19th, and encamped outside the village, near to one of the two fine springs that supply the place with water.

## CHAPTER XXVI.

### SOUTH AFRICA.

#### JOURNEY TO GREAT NAMAQUA LAND.

ONE more of those districts of South Africa into which Christianity had been introduced by missionary labour, yet remained for James Backhouse and George Washington Walker to visit. This was Namaqua Land. The country which they traversed to reach it was more desert than any they had yet crossed; the daily journeys were more wearisome; and the heat was almost insupportable. Seldom however in all their travels were their christian sympathy and gospel labours more warmly welcomed, than by the missionaries and their little companies of converts in the far scattered stations near the west coast. Before leaving Beaufort they enquired of some traders in what state they would find this formidable region, and received for answer that it was "fine, all blossoming." "My heart," says James Backhouse," sank at the expression, for I concluded that the blossoming was that of the *Mesembryanthemums*, which, though gay indeed to look upon, I knew would afford nothing for our poor cattle. Often afterwards I was ready to exclaim, If this be fine, what can the Karroo be when it is poor!"\*

11 mo. 28.—Towards evening, writes G. W. Walker, being thoroughly equipped, the stores all stowed away in the wagon,

\* Visit to the Mauritius and South Africa, p. 495.

and the water casks filled, we bade our kind friends farewell, and making a few miles that night, halted at the first watering place.

12 mo. 1. First-day.—We read a portion of Scripture with the family of W. Bezuidenhout, and had some service of a religious nature, both in testimony and conversation. Our object in travelling, certificates, the views of our Society respecting worship, &c. were successively explained and discussed, and seemed to afford interest, as these subjects very generally do among the Dutch. This man had been at Natal, whither he emigrated with his family; but the skirmishes between the Dutch and the Zulus had been frequent, and all his wife's male relations being cut off by war, and his own cattle and sheep continually diminishing, he came to the conclusion that it was time to return. He showed us a plume of feathers taken from the head of one of the Zulu chiefs, who had been slain in the contest. He admitted that there was much want of harmony among the emigrants, and whilst every man did that which seemed to be right in his own eyes, this seldom appeared good in the eyes of his neighbour.

We walked about midday to the summit of an adjoining hill, from which there was an extensive prospect of the country we had to traverse. Its aspect was truly inhospitable; yet under the watchful superintendence of a merciful Providence we felt that there was no cause for discouragement.

10th.—Shortly before coming to Titus Fontein, we passed a Hottentot kraal, where about a score of men, women and children were located, not one of whom could read. The women had their faces coloured with red ochre, the usual badge of barbarism. From Beaufort to the Kamiesberg, a distance of from four to five hundred miles, the coloured people, even those in the service of the farmers, are, it may be said, wholly destitute of religious instruction, although living among a professedly Christian population. And it is yet more lamentable to think that the latter are in a great degree neglectful of their own religious interests. But few

can attend the public worship of their church more than once a quarter, and the distance they live from the residence of their minister, renders it wholly impracticable that he should visit the bulk of his parishioners oftener than once a year. From what we have observed, we should suppose that the daily reading of the Holy Scriptures, and other means of edification, are very generally neglected. Our service among these people has been to direct them to the manifestation of divine grace in their own hearts, by which Christ's teaching is known, who is ever near to instruct those who seek him in faith and sincerity, and who is the availing High Priest and Bishop of souls, to all who are the children of God through faith in him, however much secluded from christian society. It has often afforded us comfort, that the tract entitled, *Salvation by Jesus Christ*, which we have circulated so extensively among the Dutch, while it does not undervalue human instrumentality, directs mankind chiefly to Christ himself as a present Saviour, and to the word of his grace, which is able to build up believers, and give them "an inheritance among all them that are sanctified."

18th.—A change in the aspect of the country is apparent on entering the Bokkeveld, the vegetation affording evidence of a moister climate. I killed to-day a small serpent, about eighteen inches in length, having a skin of beautifully diversified colours, and two small fleshy protuberances on the back part of the head, from which it is called the Horned Snake. It is the second of the kind I have destroyed within a few days: the bite is said to be deadly.

19th.—Williams' River. The road takes a considerable sweep to avoid the river, and feeling disposed for brisk exercise, I told my companion I would make a short cut through the bush, and meet the wagon in advance, not supposing that it would be out of sight for many minutes together. It might then be between four and five o'clock. The ground I had to pass over proved much more broken than I had anticipated, being also covered with dense bush, and twice I had to cross a deep ravine through which the river took its course. After proceeding much further than I apprehended



would have brought me into the wagon track, I began to suspect that it made a circuit round a rugged hill that lay immediately before me, which I accordingly crossed; but still not intersecting the road, I crossed another hill, and a third, but could discern no road. The sun was now just sinking below the horizon, and the thought that if I proceeded much further and should fall in with no habitation, I might have to pass the night in the bush, was by no means agreeable. Not yet convinced, however, that the road was not still in advance, I pressed on, quickening my pace and forcing my way through the impediments of mazy bush and fragments of rock, that seemed to increase as I became solicitous to make good speed. Having traversed another considerable hill, and taking a survey from the summit before descending, I saw a deep ravine, through which several roads crossed in different directions, and beyond these, at the further extremity of the hollow, which was, I found, a kind of natural basin, I thought I perceived some appearance of cultivated ground. It was now nearly dark, though star-light, but I succeeded without much difficulty in reaching the spot, and it proved to be the location of a Boor, whose civil wife, a half-caste woman, informed me to my no small astonishment, that I had crossed the road. She sent an elderly Hottentot with me as guide, after I had presented her with a tract or two, which she gratefully received, telling me that her father was an Englishman, and that Jan Fortuin, the teacher at Griqua Town, was her uncle. Under the direction of my willing conductor, I rejoined the wagon before it was quite ten o'clock, and was glad to relieve my dear companion from suspense, who had considerably sent J. Hays with a led horse in the hope of overtaking me on the road. We sent a book back to the Boor's wife, and making a small present to my Hottentot guide, and giving him a plentiful supper with our people, he returned home in very good humour.

20th.—We went on in the evening to the location of Jan Vander Westhuis, the last farming establishment on the Onder, or Further Bokkeveld. This district may be regarded as the granary of the whole line of country we have

traversed for the last two or three weeks. Its greater fertility is dependent on its soil, as well as on the humidity of the climate, which from its elevation draws down a considerable quantity of rain, and thereby supersedes the necessity of irrigation. The soil is however very poor and the crops are meagre and stunted, but produce a tolerably good ear. The Bokkeveld is famed for its breed of hardy horses. For some days we have been cheered by the many indications of approach to the western coast, after our long and tedious travel through the heart of the vast interior.

Before descending from the Bokkeveld, we considered it prudent to engage the services of a Hottentot guide, over another desolate Karroo, where, from the very few watering places, and peculiarly desert nature of the country, which is nearly destitute of inhabitants, whether man or beast, an error in regard to the road might be attended with serious consequences, particularly in the already weak state of our bullocks.

21st.—We descended by a steep and rocky pass. From the edge of the mountains there is a very extensive view. The face of the country now assumed an aspect of sterility, the vegetation consisting chiefly of *Mesembryanthemums*, *Euphorbias*, and other plants, the stems of which are thick and fleshy, enabling them to resist long the influence of drought, and some of them containing an acrid and poisonous juice. Aloes were numerous; and that singular looking tree, the Koker Boom or Tree Aloe, occasionally reared its head on the sides of the mountains. The Bushmen make the Koker, or quiver, in which they carry their arrows from the branches of this tree. After a short rest at the foot of the mountain, to afford the cattle time to breathe, but where there was not a drop of water to assuage their thirst, we pursued our dreary ride across the vast plain that lay extended before us. Four and a half hours from the last resting place, brought us to the Karroo Doorn, or Hantam River, contiguous to the fording place of which is a spring of water called Stink Fontein, strongly impregnated with minerals that give it a peculiarly offensive smell. But before

reaching the river we had nearly lost one of our shaft bullocks, an excellent docile creature that we had obtained by exchange at the Kat River, and which, with its comrade, having been accustomed to feed exclusively on grass, ill sustains the change to bush fare. The poor animal dropped from exhaustion, but shortly revived so far as to get upon its feet, and crawl to the river, which was but a short distance off. The banks of this stream, present a perfect oasis in the desert, various trees and shrubs adorning its margin, and plants and herbage congenial to cattle. The young reeds, in particular, were here abundant, and were browsed with avidity by the oxen.

22nd. First-day.—The water of the river is so salt that we were compelled to use that of the Fountain, which though less saline, is all but intolerable both as regards smell and taste. In all our travels we have met with nothing to equal it for offensiveness. What is to be done, however, when the only alternative is that or none! We spent a peaceful day, in reading, meditation and waiting in quiet upon Him who is the confidence of his people unto the utmost bounds of the earth. Our two Bechuana youths spend their leisure in reading the Scriptures and singing hymns, which they make their relaxation and amusement, both on First and other days.

27th.—We are now in a wild and mountainous country, the high peaks of the Kamiesberg lying a little to the north-west.

29th.—In the afternoon my dear companion and I walked to the summit of a granite hill, from which we could see the western coast washed by the great Atlantic, which looked like a plate of burnished gold from the illumination of the sun's rays. It appeared to be forty or fifty miles distant in a direct line. The country between this and Clan William is exceedingly hilly; one or two spots of cultivation, marking the locations of farmers, were the only interruptions to the continuous dreary waste that met the eye in every direction.

30th.—Travelled five hours, and outspanned, purposing

to ascend the Kamiesberg in the morning, the steep acclivity of which, immediately before us, is sufficiently formidable to contemplate, considering the state of our bullocks. Poor old Oppermann, the ailing one before referred to, we were obliged to leave at Twee Fontein, and his companion in the shafts is not likely to get up the hill. We made several attempts to hire a span to help us to Lily Fountain, but without success. Everybody's cattle are low in condition from the effects of the long continued drought, from which they have hardly had sufficient time to rally since the rains fell.

31st.—The ascent of the Kamiesberg occupied about an hour and a quarter; that is, the first great hill, for a large part of the distance between this and Lily Fountain is up hill. The bullocks did their part to a wonder, notwithstanding the steepness of the acclivity, and that the road was alternately composed of rugged material and heavy sand. From their state of discipline and admirable training, our oxen are fitted to perform a task of this sort with only half the labour that teams less practised would require. The tired one, though among the best when in vigour, we were compelled to leave behind: he looked wistfully after his companions as they began to move forward, and by a vigorous effort reached the foot of the steepest acclivity, but he could proceed no farther, and being left in the neighbourhood of water and grass, he would be able on rallying to shift for himself. We passed a place called Rond Fontein, from whence we had a fine view of the Atlantic. We are now in a granite country, the soil of which is productive, contrasted with the dreary, sterile Bokkeveld Karroo, which we have lately traaversed. We staid the night by the side of a limpid stream, whose gurgling noise was as music in our ears.

1840. 1 mo 1.—We have entered upon a new year! Should it be my lot to survive it, may I have less to record against myself than I have in reference to the one gone by. But though shame and humiliation are in many respects my portion in the retrospect, I do hope a little experience has been gained that will not be without profit. The mercies of

my God have been great. Thus far has he brought my dear companion and myself in safety, having watched over us and preserved us as in the hollow of his hand; and in numberless ways has he condescended to help and to bless us; for which may his great name be praised!

Towards sunset we arrived at Lily Fountain. This is one of the oldest Missionary stations of the Wesleyan Society, and was founded by Barnabas Shaw nearly twenty years back, for the benefit of the Namaqua Hottentots. The present Missionary is Joseph Jackson, who with his active wife, gave us a christian welcome to their habitation. From J. Jackson we learned that Edward Cook, the Missionary attached to the Nisbett Bath Station, and his assistant, Joseph Tindall, lately appointed from Cape Town, were then but a few hours' ride from the place, with their wives and families, on their journey to Great Namaqua Land, where E. Cook has already been for some years most usefully engaged. A messenger was immediately despatched to apprise them that we proposed riding over the following morning, to confer with them about the best mode of joining them in at Nisbett Bath, under the apprehension that it was required of us to visit their station. Our wagon is drawn up a short distance from the Mission House, in the expectation that it will have to remain there for some weeks; and arrangements have been made for the accommodation of our people.

2nd.—We accompanied Joseph Jackson on horseback to the spot where the missionaries on their way to Nisbett Bath were outspanned, a distance of fifteen miles from Lily Fountain; and having consulted with Edward Cook as to the best route and mode of travelling, and enjoyed a few hours' social intercourse with him and J. Tindall and their families, we returned to the Station the same evening.

The inhabitants of Lily Fountain are the lineal descendants of the Aboriginal tribe of Little Namaquas, and occupy this portion of Africa as their natural inheritance. The successive encroachments of persons who have imposed on the Colonial Government, have however narrowed them up within a small compass, and would have speedily ejected

them altogether, had not timely exertion been made in their behalf, which resulted in securing to them by a grant of Lord Charles Somerset, the location which they now occupy.

3rd.—I was far from well, and remained much in the house, making arrangements for the journey into Great Namaqua Land.

5th. First-day.—We both had service in testimony; my dear companion in the morning and myself in the afternoon. From three to four hundred persons might be present. A great many are away in search of better pasture for their cattle. We had also a comforting season in Joseph Jackson's family, in which we were favoured to feel the precious influence of Divine love softening and contriting our hearts.

7th.—I was confined to the house with a settled acute pain in my chest, which medicine has not yet been successful in removing.

9th.—The prospect of such a journey, the most arduous of any we have yet had to encounter, and at the very hottest season of the year, in my present state, seemed certainly formidable; still neither my dear companion nor myself felt warranted in deferring the attempt. For the first two or three days we were likely to be among the Boors, where we should be able to obtain lodgings for the night. Arrangements were accordingly made for a start immediately after dinner. Beside the guide, William Sneeuwe, who is a member of the church, we took with us Seberioe, for his general usefulness, especially in regard to horses, and his superior knowledge of Dutch, which is spoken by many of the Namaquas. The horses were ten in number, a spare horse being requisite for each rider, and a couple for alternately conveying the pack. We took with us provisions to last for a week, and a little copper kettle to boil our tea or coffee, which, with four tin cans fitting into the kettle, comprised the bulk of our travelling apparatus; not excluding however those very essential accompaniments, karosses, which were to form our beds and bedding.

10th.—Invigorated by a night's rest, I ventured to proceed. We rested twice for an hour or two, once where no water was

to be had, and where the thermometer was 126°, as we reclined on the ground under the partial shade of a doorn boom.

11th.—We traversed a rugged foot-path across the mountains where we had to drive the horses before us. On arriving at the foot, the Settlement of Komaggas burst upon our view, situated on the verge of a large plain bordering upon the sea, which is thirty to forty miles distant. The houses belonging to the mission are placed near the gorge of a valley, from whence a stream of water issues from a spring. A small windmill in brisk operation had a pretty effect, and gave rise to agreeable associations. We had previously learned that John Hendrick Schmelen, the Missionary of this Station, was from home, having gone with some of the people to the sea-side to fish. His daughters cordially welcomed us to their father's house, as did also their aunt, who immediately commenced exertions for our accommodation and refreshment.

12th. First-day.—The pain in my left side remains fixed and acute, and is excruciating when I draw a long breath, but is not accompanied with fever; we hope therefore that it may not be of serious consequence.

13th.—J. H. Schmelen has been instrumental in accomplishing a great work, in the translation of the New Testament into the Namaqua language. I heard one of his daughters reading it aloud to some of the people who were gathered around her under the verandah in front of the Mission House.

14th.—The continued pain at my chest, loss of voice and general indisposition, introduced me into sore conflict of mind, not knowing how it might issue. To proceed on the journey in this state looked almost like presumption; and to let my companion go alone, which he was willing to do, I could not make up my mind to. In this strait the Lord was gracious to my supplications, and inspired me with renewed confidence; the words of the Psalmist being brought to my remembrance, and applied with power, so as to remove all doubts: "I shall not die but live, and declare the works of the Lord; the Lord hath chastened me sore, but he hath not given me over unto death." These encouraging promises

enabled me to look forward unhesitatingly towards resuming the journey in a day or two ; and from that time I began to amend, and my heart was filled with songs of praise to my God, who had thus graciously looked upon me in the day of my distress. It was concluded for us to accompany a man who was on his way to the coast, where J. H. Schmelen and his people were fishing, in order to obtain an interview with this worthy missionary, whom we were loth to leave the country without seeing, and who was only two days' journey distant from the Station.

15th.—We left Komaggas at an early hour, being provided with everything in the power of our kind friends to furnish, that could contribute to our comfort on the journey. Off-saddled in the dry bed of a water-course. The water oozed very slowly into a pit dug in the sand, but was so salt as to be scarcely usable. A number of horses were standing around, and could hardly be kept at a distance till ours drank, except by continually pelting them with stones. We observed a mare with a foal, scraping with her fore foot in the sand, until she got to the level of the water, which barely collected in sufficient quantity to satisfy their thirst. Two hours further over heavy sand is the Buffels River. Here a decent woman kindly supplied us with thick milk, and with water in tolerable quantity, though somewhat brackish. I could not have believed that so large a quantity of liquid would have been needed to recruit exhausted nature, as we consumed during the two hours we rested ; it did not amount to less than a gallon each. The few people on the place were collected, and we addressed them in Dutch, William Sneeuwe interpreting what was said into the native dialect, a task for which we find him peculiarly well qualified, not only from his familiar acquaintance with both languages, but from his religious experience, and knowledge of the Scriptures. This little season of religious service among the sojourners in the wilderness afforded us peaceful retrospect. The Buffels River here forms the boundary of the Colony. We off saddled about ten P. M. near the foot of a hill, where there was a good supply of young grass, and soon composed ourselves to rest on the



sandy ground, using the saddle-bags for pillows, and forgetting all weariness in refreshing sleep.

16th.—I have much cause to be encouraged, as well as reverently thankful, for the steady improvement in my health, which has not been retarded by the exertion of yesterday. It has literally been with me according to my faith. Rode briskly 3½ hours till we arrived at Oog Grawep, where there was a spring in the midst of sandy hillocks. An elderly Hottentot, named Jona Engelbrecht, was stationed here, in charge of some cattle belonging to the Missionary. He civilly vacated his matje hut for our accommodation, into which we gladly retreated from the rays of a meridian sun. I nearly fainted, but was revived by the setting in of the sea-breeze, and a cup of coffee prepared for me by my kind companion. The old man proved to be a very interesting example of the efficacy of religion in sustaining the mind and imparting solid consolation, when cut off from society. My dear companion preached to him, and he signified his assent to the truth of what was said. He told us that when alone in the wilderness he had often felt something stirring in his heart giving him a sense of his sinful condition, and making him tremble at the consequences. On becoming acquainted with the missionary and receiving the doctrines of the gospel, he gave up his heart to the Lord, and was made a partaker of that peace which is the portion of the true believer. Thus he could set to his seal, that what had been declared to him was the truth, because he had felt it in his own experience. His Bible and hymn book were his constant companions, and they bore the marks of having been diligently perused.

The ride from Oog Grawep to the sea-side occupied us many hours, so that it was long after dark before we reached the encampment of the fishing party. A thick mist, with a strong cold wind, having set in from the sea, and the increasingly heavy sand rendering it impracticable to ride fast, we now suffered nearly as much from cold as we did in the morning from heat. We found J. H. Schmelen and his wife, with several of the people encamped on the sea shore; and they gladly furnished us with the best accommodation afforded

by their tent, which was pitched along side the wagon. Several days had passed over without success in fishing, but on the day of our arrival they had taken a draught sufficient to fill the four wagons they had brought with them.

18th.—The coast about Robben Bai is girt with numerous mounds of sand, the accumulation of ages; these stretch backwards toward the mountains, for ten or twelve miles, forming a barrier against the encroachments of the Atlantic. Myriads of sea-fowl resort to the reefs that run along the shore. Here we saw the graceful Flamingo, with its beautiful crimson wings, which are only fully seen when the bird is flying. Throwing its long taper legs with its head and neck nearly into a line with its body, it presents a singular appearance in outline, resembling a hooked stick with a pair of wings to it. When it is on the ground the plumage is rosy pink. The Ibis with curved bill and black and white plumage, was also numerous. Numbers of wild geese, ducks, curlews, mews, petrels, &c. flying to and fro along the shore, swimming on the smooth surface of the water within the reefs, or perched in rows on the rocks, give an animated aspect to the coast. There is a small company of Hottentots living here. These people are noted for their harmless, peaceable disposition; their subsistence is almost exclusively on fish, which they take with the line and hook. They appear to be more than commonly athletic, probably from their exposed and hardy life.

19th. First-day.—Both seasons of religious labour were to satisfaction, our hearts being opened towards the little company in a degree that called forth grateful acknowledgment, and a door of utterance being given us though in a tongue different from our own. It is interesting to observe the unostentatious piety as well as fervent zeal of the worthy Missionary, and the respect and affection that are entertained towards him. He seems to be blessed with a very suitable help-meet, one who does with her might whatsoever she puts her hands to, though but of feeble frame, and subject to frequent indisposition.

20th.—We left for Oog Grawep. We were to stop about

half way till the wagons came up, when we were all to dine together. But falling in with three horses which we had left on the road, and which had been three days without water, it became necessary to proceed to Oog Grawep on their account, as they were incapable of feeding without first having water. On arriving at the Fountain, the old man was gone. It was one o'clock in the morning before the first wagon of the fishing-party arrived, and somewhat later when J. H. Schmelén reached the place; we hailed his arrival with the feelings of persons half famished with hunger and cold, he bringing the food in his wagon.

21st.—We finally parted from our valued missionary friends, whose kindness was great in supplying us with provisions for the way. We were well satisfied in having thus turned a little out of the direct path, so as to admit of the intercourse we had enjoyed together. Before dark two of our horses became so completely knocked up, whilst we were still far from water, that they was no alternative but to leave them. After four hours of weary travel, we made Muishond Fontein, the desired place of sojourn for the night. Here water was obtained for the horses; and a civil old Hottentot, who with his family were the only inhabitants of the place, furnished us with milk.

22nd.—The Hottentot who resides here, is an example of industry such as one only occasionally meets with in this country. The heat being oppressive, 96° in the shade, and there being no shelter, he set to work with one of his children, and erected for us a booth. He brought us milk, collected fuel, and helped us and our people with indefatigable perseverance. His family subsist by the produce of a few cows and a small plot of ground on which they rear pumpkins. The old man also makes tobacco pipes from a greenish stone, found in these parts, and much sought after for the purpose. On more than one occasion during our sojourn here, an opportunity was afforded of imparting religious counsel to these poor people.

23rd.—Rode to the Missionary Station at Kok Fontein. We were compelled however to leave two of our jaded horses at Uitkyk Fontein. One of them had carried

me safely many hundreds of miles, and parting with it, felt like parting with an old and faithful servant. Kok Fontein has been for many years the central residence of Michael Wimmer, an aged and devoted missionary, a large portion of whose life has been spent among the Namaquas. The district of M. Wimmer's itinerating labours goes by the general term of Steinkopf, which is also applied to a small Settlement little more than an hour's ride from Kok Fontein. M. Wimmer and the larger part of his family were absent at the Buffels River, where a number of the people were sojourning for the sake of the pasturage. His daughters kindly provided for our accommodation.

25th.—Many of the people from the surrounding neighbourhood came this evening to be present at the public worship on the following day. Their costume and deportment are, in not a few instances, quite equal to those of the Colonial farmers, and this is combined with a natural independence, which has not been lost by collision with the colony, or by subjection to the oppression commonly attendant on such collision. Most of them have little locations of their own, beside the fountains which have descended to them from their ancestors. A few have wagons and oxen; nearly all are in possession of horses, and on these and oxen they visit one another.

26th. First-day.—Some of the inhabitants from Steinkopf and other places, were present at the three seasons of public worship. We had interesting service in them all, a remarkable sense of the Divine Presence being at times experienced, to our great comfort. In the evening I ventured for the first time to approach the Divine footstool in prayer, in the Dutch language.

28th.—Ingris Fontein. We purchased a sheep at Kok Fontein, the flesh of which being dried, after being cut into thin strips, we were enabled to keep for a week, when otherwise it would have been spoiled in a single day. The heat had now become very great. In a cavern among the rocks, where the sun scarcely had any entrance, the mercury at two P. M. rose to 103°. I tried it on the ground,

placing the thermometer on the kaross on which I had been reclining, and a portion of which was exposed to the sun's rays, when it rose with almost instantaneous rapidity to  $137^{\circ}$ , and I was obliged hastily to remove it lest it should burst the bulb. Re-mounting we ascended some steep hills of sand which flank the mountains, running parallel with the Orange River. On reaching the summit of the mountains we continued to wind among them till we came upon the spoor of wagons, which led through a valley to the river a little above the Lower Drift.

29th.—The bed of the Orange River is here formed of large irregular stones, extending far beyond the present watermark, which makes it difficult of access. Beyond these are sand hills covered with willows and other indigenous trees. At the back of this natural wood, we resumed our ride, along a narrow path, on the south side of the stream. Calling at the huts of some natives, where we were hospitably supplied with thick milk, we had the satisfaction of learning that the river was "dead light," in other words, shallow, and that the Missionaries and their wagons had passed through it, some days before, without having been subjected to the tedious process of swimming. In this case the wagons are taken to pieces, and each wheel and distinct portion has to be taken across, in succession, upon small rafts. On arriving at the Drift, two of the men first tried by wading, assisted by long sticks, and then reported that it was fordable. We followed into the stream in the direction of a small island on which grass and several umbrageous trees were growing. We sat down in their shade while the horses grazed. Grass is scarce on the margins of the river. We were favoured to reach the opposite shore in safety, truly thankful to have surmounted the difficulty which the fording of this formidable stream is wont to present.

We pursued our way a short distance up the river, where we remained for several hours under the shade of a tree. The heat exceeded anything we had previously experienced: In the most effectual shade that we could command, the mercury stood at  $112^{\circ}$ . Bathing was delightfully refreshing; I should suppose that the temperature of the water under

some shady trees was 90°. The banks are thickly set with a tree called by the Hottentots, *Rozyntje Boem*, because of its yielding, in great profusion, small fruit, of which they are exceedingly fond, in taste something like inferior little raisins. When mixed with milk, and consumed after about an hour's standing, so as to admit of slight fermentation, it is delicious. We saddled up at half-past four and pursued our ride along the dry sandy bed of the Droog Rivier, which constitutes the road to Nisbett Bath. Both William Sneeuwe and myself were much overcome with the excessive heat; one of the best horses also fell tired, and we were obliged to leave him. As the night advanced we all rallied a little, and a short rest at the end of three hours, and a cup of tea, so invigorated us that we went a good two hours further, turning aside up a small rocky ravine, to a fine spring of water, in the vicinity of which we lay down to rest.

30th.—The comfort of our little party was much interrupted by the swarms of Moschetoes that hovered round the spring. For my own part I could not get a wink of sleep, the time that should have been thus occupied being spent in battling with these troublesome insects. Descending again into the bed of the Droog Rivier, we opened upon a more level country. Two hours' and a half brisk ride brought us to Loris Fontein, where there were some flocks of the natives enjoying the fine grass that grows on these plains. We intended to have rested here till the heat of the day had somewhat subsided, but were fairly driven away by swarms of ticks, which had been dropped from the sheep, when seeking shelter under the trees, and which crawling upon our persons and packages, compelled us to brave the heat of the now meridian sun. Our Hottentot guide drew up under a tree, ready to faint; but rallying a little, we managed to go forward, the shade at this time of day from such trees as were in our path being so imperfect that whilst we were in motion the sun's rays were less oppressive than when we were at rest. We were truly glad to reach Nisbett Bath, where we had the satisfaction of meeting our Wesleyan friends from whom we parted near Lily Fountain.

31st.—Last evening we were introduced to Ameral, a Namaqua Chief, descended on his father's side from a Dutch colonist. He resides on the borders of the Damara Country, and is extremely anxious to obtain a missionary. Chiefly with this motive, he has completed a journey to Cape Town, a distance of nearly 1000 miles. The subject has so far met with the concurrence of the Wesleyans, that E. Cook is instructed to proceed to the Chief's residence on a journey of observation. As an instance of extraordinary resolution, combined with strong fraternal affection, I may mention a circumstance that had nearly cost this Chief his life. He and his brothers and others of the tribe were hunting in a part of the country where lions were numerous, and several of the party had fallen a prey to them. The last who was attacked was Ameral's brother, who in a disabled state, was in the grasp of one these terrible creatures. Ameral snapped his piece several times at the lion, but unhappily it would not go off. Desperate at seeing the animal tearing his brother, he threw down his gun, and seized the lion by the mane from behind. In the scuffle that ensued, the lion grasped the arm of the Chief, and was on the point of destroying him, when a well directed fire from one of his attendants laid the monster prostrate at their feet. The Chief's arm was dreadfully mangled in the encounter, the elbow joint fractured in such a way that it was impossible it could be of service to him; but his people by a happy exercise of ingenuity, set it at such an angle with his head as to allow of access by the hand to his mouth; so that though the arm is perfectly stiff he can make considerable use of it.

Nearly the whole population are now scattered over the country, having availed themselves of the temporary absence of the Missionary, to lead out their flocks and herds to distant spots, where the feed is better than that contiguous to the Station. By an excellent regulation, intended to check unprofitable visiting and idle dependence upon one another, which are prominent evils among the Hottentot tribes, no person is allowed to remain longer than a week on the Station as a visitor, unless he brings with him the means of subsistence.

2 mo. 1.—I rose before the sun, and had a dip in the warm spring from which this Station derives its name; it was delightfully refreshing. The depth is barely sufficient to admit of complete immersion; the temperature 105°. The spot is more than commonly destitute of vegetation, the fountain bubbling up amid granite rocks, with patches of saline plants, the soil being encrusted in many places with saline particles. There are numerous small springs, extending over a space of perhaps a quarter of a mile, which are of various gradations of saltness and temperature. The largest and most copious spring is of pure and excellent water.

2nd. First-day.—The congregation which assembled to day did not exceed a score of persons exclusive of young children. In the forenoon it seemed my place to address them in Dutch, William Sneeuwe interpreting into Namaqua. J. Backhouse was engaged in like manner in the afternoon. We had further service in an interesting religious interview with the two Mission families in the course of the evening, and we were comforted together in the grateful commemoration of multiplied mercies vouchsafed to us by the all-bountiful Master whom we are solicitous to serve.

4th.—We left Nisbett Bath at eleven P. M. The heat during the day is so great at this season, that in conformity with the custom of the country, it was concluded that we should travel by night. One of the pack horses, being young and unaccustomed to this kind of service, proved very unruly, and before we had proceeded many hundred yards, broke away, and taking off at full gallop dislodged the pack, and did so much damage as obliged us to turn back.

5th.—At one A. M. we again commenced our journey, an extra guard being put upon the refractory horse, which E. Cook now took under his own management. Two elderly but active Namaqua females formed an addition to the party, riding with remarkable boldness on spirited horses; and when we drew up after 3½ hours' ride, in order to halt for an hour, they continued on to Korikus, where we came up with them early in the forenoon, being 3½ hours further. Here we saw the wife and family of the Chief, Abraham Christian, also Ameral



and his people, who were on their road home. These and about fifty more natives assembled under the spreading branches of a Camel Thorn, while my dear companion and myself were privileged, under what we believed to be a measure of the authority that is not at our command, to preach to them the glad tidings of salvation. Jan Ortman, our attendant, interpreted for us; we feel it no little cause for thankfulness, that our acquaintance with the Dutch, imperfect as it is, enables us to express ourselves intelligibly, thus opening the way for declaring unto the people as we pass along, "the unsearchable riches of Christ." We rode until our guide could no longer distinguish the land-marks, so as to shape a correct course through the vast waste that now had to be traversed. The night was excessively dark, and we were compelled to halt.

6th.—The only human being we saw to-day on the solitary waste was a Namaqua shepherd driving some cattle and goats. Riding briskly for three and a half hours, we entered a ravine that soon brought us, by a rough and very gradual descent, to Xammas, on the Amse River, where a considerable body of natives were located, living in mat huts. The people collected under the shade of the trees that clothe the margin of the river, to afford us the opportunity of addressing them on subjects of eternal moment, which was done by E. Cook, J. Tindall, and ourselves. The Namaquas are an open-hearted and hospitable people. Wherever we come, men and women come forward and shake hands, with the accustomed salutation of "Goed dag," i. e. Good day, which they have adopted from the Dutch. They likewise supply us with milk, and in other ways testify their good will, when they cannot be sure that they will receive any thing in return. Towards evening we re-mounted, and keeping along the banks of the Amse River, reached another little settlement of natives. Though the hour was late, being long after dark, they were invited to assemble, and a few words of religious counsel were imparted to them, by E. Cook, J. B. and myself. To many of these poor people the Gospel message was new, their dwelling place lying out of the route

of the Missionaries. The interview being terminated, we lay down on a sand bank, a little above the level of the river, where we passed the night.

7th.—It is sometimes a matter of wonder to me, how little the fear, or even the thought of wild beasts, such as the lion and leopard, enters the mind of the traveller through the wilds of Africa. We lie down and compose ourselves to rest with scarcely more apprehension than if no such creatures existed. Doubtless this is partly induced by the constant presence of the danger. I cannot but regard it as a special providence, an evidence of the gracious care and protection of Israel's Shepherd, that not one of these animals on any occasion has been permitted to annoy us, or been seen to cross our path. We saw nine full grown Ostriches together this afternoon. Quaggas and Zebras were also numerous. The natives take them in pitfalls, in the centre of which a stake is driven; the mouth is then covered over with light branches of trees over which is laid soil or sand. These traps being placed directly in the track to the water holes, makes it necessary to ride with caution along the margins of the rivers, particularly when travelling by night. Whilst we were cantering briskly over an extensive plain, we descried a party of men descending from the brow of an acclivity in the distance. They were armed with guns and assegais, and on a nearer approach turned out to be a company of natives, with pack-oxen, on their way to a distant part of the interior. We exchanged the salutation of peace with them; and also furnished the leader, a man of mixed blood, with a tract. Happily since the missionaries have again gained a footing in the land, the approach of a travelling band of this sort excites little apprehension.

8th.—Upper Drift. The country we have passed through from Xammas has probably never before been tracked by Europeans. We rested here under the partial shade of some trees on the dry bed of the river, though unable to sleep for the hordes of sand-flies, and the excessive heat. The luxury of a tepid bath in a shallow pool in which were abundance of little fishes, was exceedingly grateful; and above all, the refreshment of tea, which has a most restorative

effect in this sultry climate. But for it and coffee, I hardly know how we could have got through this arduous journey. Thus our toils and trials of a secondary order, as well as those of a more serious nature, are tempered by the merciful provisions of a compassionate and all-bountiful Creator, from whom cometh every good gift, whether it be the comparatively little or the great. Our course lay over very rough and stony hills, among which we were not only in danger of breaking the horses' knees, as well as our own necks, but the guide had considerable difficulty in tracing the right course to Afrikaner's Kraal, or Jerusalem.

No sooner was it known in the Settlement that E. Cook had arrived, accompanied by some Christian friends, one of whom was to be their Assistant Missionary, than a general excitement prevailed among the people, whose hearty greetings and demonstrations of satisfaction indicated the warm feeling that subsists between them and their worthy Missionary. We were presently visited by David Afrikaner and his brother Titus, half brothers of the pious chief Christian Afrikaner, whose life has been published by the Religious Tract Society. The huts of the Settlement are embosomed among Rozyntje trees, which here grow to a large size and are very umbrageous. Under one of the largest of these we took up our abode; some of the women immediately commencing to put up poles, over which mats were spread to shelter us from the wind; while others brought sweet and thick milk for the refreshment of the strangers. The scene was one of no small interest. The spangled heavens were seen through the spreading foliage of the majestic trees, and reflected again on the surface of a sheet of water that lay immediately in the foreground, and around were the cheerful countenances of groups of natives who flocked to greet the new-comers, illuminated by the light of a blazing fire, kindled for our accommodation. But there was a feature of moral sublimity to which the circumstances of our visit gave rise, that transcended all the rest. At the period when the Afrikaners and Bundelzwarts were at war, Titus Afrikaner was the terror of his opponents. He had repeatedly gained the victory in the contests between his tribe and the Bundelzwarts, until the last battle in which the two tribes

were engaged. On this occasion Jan Ortman, our attendant, headed the Bundelzwarts, and succeeded in driving Titus and his followers from the field. This was the last occasion on which the two leaders had met. Now, how changed was the scene! Both had become followers of the lowly Saviour, men of peace, and members of the same church; and sitting down together, after having cordially saluted each other, they conversed respecting the mighty change that had taken place in them through the omnipotent agency of Divine Grace, by which every spark of animosity and hatred had been extinguished. Titus Afrikaner was long after his brother David in the reception of the gospel, and was a source of trouble and concern to him; at that period he was as noted for his dauntless and lion-like spirit, as he now is for his religious sensibility and tenderness. He is often so contrited at the remembrance of his sins, that he cannot restrain his tears, but weeps aloud like a child. He says of himself in reference to this weakness, as he considers it, "I once had a man's heart, but now I am become a very woman."

9th. First-day.—The natives assembled twice under the canopy of a spreading tree, to worship Him who fills heaven and earth, and is ever ready to accept the offerings of the broken and contrite heart. In the forenoon meeting the labour devolved exclusively on J. Backhouse and myself; in the evening E. Cook and J. Tindall addressed the people, who on both occasions amounted to about 200. In the afternoon the members of the Church met in two separate classes, one superintended by E. Cook and the other by J. Tindall. My dear companion attended the latter and I the former. In reciting their christian experience I could not but apprehend the converts laid too much stress on human instrumentality, and leaned to an unprofitable degree on their Missionary. I had to extend some counsel on this subject, and I thought the remarks of E. Cook, partly in reference to the same subject, judicious and pertinent. David Afrikaner acted as our interpreter, his own mind being evidently under a deep feeling of the importance of the subjects he had to communicate. He himself several times in the course of the

day engaged in prayer, with much fervour and solemnity. During the times of public worship, I observed several individuals walking up and down at some distance from the place of assembling, weeping and bemoaning themselves. On enquiry I found these were persons under conviction, who being unable to restrain their feelings, had, in accordance with the recommendation of the missionary, withdrawn from the congregation, that the attention of others might not be diverted.

When E. Cook first visited this Station, a preparatory work was already begun through the instrumentality of David Afrikaner. After the withdrawal of the London Society's Missionaries from this field, the government of the tribe devolved upon Jager Afrikaner, a son of the good old Chief, Christian, who had become aged and decrepit. After Christian's decease, Jager fell from his profession of Christianity, and even before that event, expeditions for the purposes of plunder had been engaged in, with his sanction and that of Titus, who had not then come at all under the influence of religion. These predatory incursions were chiefly directed against the Damaras, but in time the tribe became involved in war with other tribes of the Namaquas. Throughout this interval, in which the fear of the Lord was cast off by the rulers of the tribe, David Afrikaner maintained his consistency as a Christian, bearing a faithful testimony against the evils that prevailed, particularly the plundering of the Damaras. Under the direction of Jager, the tribe had removed to a spot fourteen days' journey further north, probably with a view to be nearer the scene of their iniquitous exploits. All this time David had been exerting a salutary influence over his countrymen; and when he at last came to the determination of separating wholly from the unchristian portion of the tribe, and of resuming the old station at Jerusalem, a considerable number of the people withdrew along with him, and they now constitute the bulk of the population. Though David continued to do his best according to his ability, in extending instruction to his people, yet he ardently desired to have a missionary who should be better qualified than himself. He heard of the establishment of a mission by the Wesleyans

among the Bundelzwarts, and would have made a journey thither but feared to come into collision with that tribe, lest they should not discriminate, but deal with him as an enemy. To obviate this difficulty he hit upon an expedient that is strongly characteristic of the energy and determination for which he is remarkable. Having in his possession a letter of some Dutch Farmer, addressed to some member of his family, he resolved to teach himself the art of writing; and with no other means of instruction than could be gained from this humble document, he succeeded so well as to write in a manner intelligible to the missionaries at Lily Fountain, setting forth his wishes in warm language, and earnestly desiring that a missionary might be appointed to his station. Although scarcely twelve months have elapsed since the first missionary visit was paid to the Settlement, sixty individuals have already been admitted into church membership. So white was the field to harvest!

10th.—There are a few gardens at Jerusalem, but the fountain is insufficient to admit of extensive irrigation. Pumpkins, a little Indian Corn, and tobacco are principally grown. Dakka, a noxious weed used in Africa as a substitute for tobacco, and possessing even more powerfully narcotic properties, was grown by some of the less exemplary inhabitants; among others by old Titus. But as soon as his heart became touched with the love of his Saviour, he repaired to his garden, tore up the Dakka plants and destroyed them, stamping the seeds to pieces, that he might no longer be accessory in promoting the use of a thing so prolific of evil.

## CHAPTER XXVII.

### SOUTH AFRICA.

#### JOURNEY FROM NAMAQUA LAND TO CAPE TOWN, AND RETURN OF G. W. WALKER TO TASMANIA.

AFRIKANERS KRAAL was the farthest point to which James Backhouse and George W. Walker travelled on the western side of South Africa. On leaving this spot they set their faces towards Cape Town. The distance was great and the hardships of the way were many; but the spring of gospel love towards the inhabitants, whether white or coloured, continued to rise in their hearts, and the sensible presence of their Lord crowned their ministrations with undiminished power and supported them under every trial of flesh and spirit.

They returned to Nisbett Bath by as direct a course as they could find, steering through the night by the stars.

Under date of 2 mo. 16, G. W. W. writes, We have felt deeply interested in the state of this Mission, and in the devoted men and their wives who are engaged in it. We think they have reason to be encouraged in the measure of blessing that has already attended their labours.

17th.—The time having arrived for our final departure from Nisbett Bath, two expert swimmers were engaged to assist us across the river. We left the Settlement amid many good wishes from the natives. Edward and Mary Cook accompanied us a short way on horseback, and

when they turned about and we finally parted, it was under feelings of lively interest and regard.\*

At mid-day we halted in the bed of the Droog River, where we lay down for the purpose of obtaining repose. Here there are springs as salt as brine, and innumerable tracks of the Quagga, or Wild Ass, which resorts hither to drink. Beautifully descriptive are the words addressed by the Most High to Job, in asserting the wisdom and power that characterize the inimitable works of creation: "Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? whose house I have made the wilderness, and the salt places (margin) his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountains is his pasture, and he searcheth after every green thing."†

18th.—A few hours' ride brought us to the Orange River, which proved to be flooded, and the stream flowing with great impetuosity. The people immediately began their preparations for swimming. Two logs of dry willow were found. A wooden peg was driven firmly into each, at about one-third of the distance from the thicker end, and across these were laid transversely a few stout sticks, the whole being lashed together. To raise the platform end of the raft, as well as to increase its buoyancy, dry sticks and reeds were fastened upon it. The saddle-bags and other luggage was divided into convenient portions, and one of these bundles, enclosed in a mackintosh tarpaulin, was secured upon the float. Two men then launched it into the stream, and guiding it forward with their hands into deep water, swam on either side, holding on by the pegs. Though they started considerably higher up the stream than our place of encampment, the force of the current carried them to the lower end of the island in the centre of the river, where they landed. Then drawing the raft up the further side of the island they

\* For some account of Edward Cook, who might well be styled the Apostle of Namaqua Land, see a small volume entitled the *Modern Missionary*, published by Thomas Kaye, Liverpool. 1849.

† The Quagga is not the Wild Ass of Scripture, but is in nature and habits so similar, as to make the quotation from Job very appropriate.



made a second launch from the higher end, and though swept far below the landing-place, they ultimately got footing on the opposite shore, and pushing the raft before them in shallow water, landed their first burden in safety under a tree. Two trips of this kind were performed, when it became my turn to buffet the stream. A slight alteration was made in the raft, to allow me to swim between the logs. In this way we swam three abreast, and were favoured to reach the other shore without accident, though the current was so strong as to force us sometimes over the tops of submerged bushes, and at others over rocks. I suffered no material injury, though somewhat exhausted. From first to last the passage occupied about half an hour. I soon had the satisfaction of hailing the arrival of my companion. It was now near sunset, and the men having to return to the other side, where they had deposited their clothes, and having already made four trips, it was concluded that nothing further should be attempted that night. My companion and myself therefore prepared to lodge by ourselves on the river's bank. The principal thing wanting to complete our outward comfort, was some warm tea, the kettle being with the people on the opposite side; but to make up for this, we raised a large fire, as well to warm ourselves as to keep off leopards and other nocturnal animals. Gratitude was the clothing of our minds as we lay down to repose under a tree.

19th.—As soon as the sun was well up, the swimmers resumed their arduous task, which occupied them till evening, by which time all our people and luggage were got safely across. The horses swam over without difficulty. The swimmers earned their wages well; these according to their own proposition were to be a striped cotton shirt each, worth in the Colony 2s. 3d.; but considering the nature of the service, and the number of times they had had to cross, we made an addition of some articles of clothing which we could well spare. Having settled with these men, we saddled up and proceeded along the course of the river, till we reached a kraal of natives, towards whom we felt a debt of Christian love. Although they had composed themselves to rest they

readily assembled, and we addressed them on the most momentous of all subjects that can occupy the attention of mortal beings. An open-hearted old woman who furnished us cheerfully with milk on a former occasion, supplied us again, and was rewarded with a cotton handkerchief. This poor woman said, as I was bidding her farewell, "Sir, I am a poor lifeless creature; you must pray for me." I reminded her that her compassionate Heavenly Father would, for Christ's sake, listen to the feeblest petitions put up to him, and that therefore she must take care to pray for herself.

22nd.—We arrived again at Kok Fontein. Here we had the satisfaction of meeting Michael Wimmer: He is seventy-six years of age and has been twice married, on both occasions to persons of Hottentot extraction.

23rd. First Day.—The people assembled four times during the day for religious purposes; my companion and myself were largely engaged in declaring among them the truths of the everlasting Gospel, under a precious solemnity that overspread the assembly. The good old man, M. Wimmer, also preached with much fervour.

26th.—A tedious ride brought us once more to Lily Fountain, where we again became sojourners under the hospitable roof of Joseph Jackson. My mind has been filled with thankfulness in the retrospect of the past journey, in which we have travelled through a proverbially dry and thirsty land, and during the very hottest season of the whole year; yet without injury of a permanent kind to any of the party. Many are the opportunities the Lord has graciously afforded us of declaring his love and faithfulness, accompanied by a comforting evidence that his mercy overshadowed us. As regards myself, I have especial cause to render the tribute of praise, having been raised up almost (to my own view) from the gates of death, and marvellously strengthened for the work assigned me. In riding along to-day, although conscious of often having fallen behind in the discharge of my duty, and caused the sentence of death to be inscribed against me, yet a sweet sense of divine mercy and loving-kindness has pervaded my mind, and continues with me. What can I render unto the

Lord for all his benefits? May it be the sacrifice of unreserved obedience, which shall be acceptable to Him, through Jesus Christ!

3 mo. 3.—We were present at a missionary prayer meeting and had something to communicate, encouraging all to cultivate a feeling of interest in the spiritual welfare of their fellow-creatures, and illustrating from our own observation, the incalculable benefits that result to nations, as well as to individuals, from the reception of the Gospel. Several of the Hottentots engaged in prayer. Among this number was an elderly woman who goes by the name of Old Ailsey. She lived in former years at Kok Fontein, and is one of the fruits of Michael Wimmer's labours, and has long been eminent for fervency of spirit and zeal in the cause of her Great Master.

4th.—Good old Ailsey, as well as several others, called to take leave of us. It was very interesting to hear her allusion to M. Wimmer, whom she denominated her father. With the characteristic force of expression, for which the Hottentot race are noted, she says, Mr. Wimmer screwed the truth into her heart. William Sneeuwe, our late guide, her son-in-law, is hardly less indebted to M. Wimmer than herself.

Having set their wagon in order, and stored it for another and last march, the Friends bade farewell to Lily Fountain. They parted from J. and M. A. Jackson and their family with feelings of affection and gratitude.

These kind friends, says G. W. Walker, have been greatly helpful to us in many ways. Indeed the openness and liberal feeling that have been displayed towards us by our Christian friends the Missionaries, wherever we have come, will, I trust, have a lasting place in our remembrance.

7th.—Indoorn Fontein. This was the hottest day we have experienced. The mercury at two p. m. stood at 116° in the most shaded part of the wagon. The birds drooped, with their bills open as if gasping for breath, and all animated

nature participated in the effect of the scorching air, which meeting the face produced a sensation like the gust from a furnace.

13th.—The Olifant River is a fine deep stream, flowing through a sandy, poor country. In swimming the horses across we had the mortification of losing the best of the lot. We crossed in a small boat, and repaired to Ebenezer, a Station of the Rhenish Missionary Society, where we received a cordial reception from G. Terlinden and John S. Hahn.

15th. First-day.—My companion addressed the people in the forenoon, and I in the afternoon. The evening was spent agreeably, I believe I may say, profitably, with our missionary friends, who were interested in hearing of the results of missionary labour in other parts, in the success of which they rejoiced, though the labourers were not of their own country or of the Society to which they belong. This is a disposition truly Christian and amiable, and which needs to be more cherished both among missionaries in some quarters, and the christian community generally.

18th.—We were under the necessity of travelling nearly the whole night to get to water, which we obtained at last at the Heerelogement, where there is a sand-stone cave, scarcely a gun shot from the fountain. A large and majestic Melk-boem, a species of Fig, is attached by its long and powerful roots to the face of the rock, at the further extremity of the cave, and numerous pendulous nests of the weaver-bird are suspended from the lower branches. These graceful and most ingenious nests are constructed of grass, and are nearly spherical in form, with a cylindrical appendage of some inches in length, by which the bird enters. The sides of the cave, which are smooth, are inscribed with hundreds of the initials of travellers who have visited the spot. The earliest date I observed is 1712, and under the initials is the figure of an elephant, a reminiscence that these animals then had their haunts in this district. Among the host of names I remarked that of the French Naturalist, "F. Vaillant, 1783."

20th.—Arrived at Uitkomst, where we were received with every demonstration of hospitality, by the good old Maria

Van Zyl. It was quite unnecessary to convey a message from her husband, whom we had met with, that she was to get us whatever we wanted, for she exhibited as much consideration and kindness, not only towards ourselves but to our servants, coloured as well as white, as though we had been her children. After partaking of a substantial breakfast prepared by her own hands, we proceeded to arrange for an excursion to Clan William, and Wupperthal Station. Attended by Siberioe we ascended the rocky path to the summit of the mountain range at the back of Uitkomst, leading the horses up the precipitous steep, that may not unaptly be termed one of nature's staircases. The situation of Clan William is remarkably beautiful, but the extreme heat of the place renders it unhealthy. We were cordially welcomed by the friendly schoolmaster J. Evans.

21st.—At sunrise we pursued our route over the Cedar Bergen. It was three hours after sunset when we reached Wupperthal. The families of the missionaries had retired to rest, but they soon appeared to welcome their visitors, and administer to our comfort.

22nd. First-day.—A hundred or more Hottentots assembled in the forenoon, with whom it was my lot to labour, my concern being chiefly for the careless and impenitent, who were warned and earnestly invited to come to Christ, through submission to the invitations of his Spirit.

23rd.—The Hottentots of this Station are chiefly engaged in felling timber on the mountains. A large tannery and a flour mill are conducted with success by the missionaries. The luxuriant state of the vegetation, and the beauty of this enchanting spot, embosomed among lofty mountains, exceed my powers of description. The neat chapel, the cottages of the mission families, and other buildings, the orchard and gardens, contribute to the embellishments of the place, which to my mind furnishes the beau ideal of a Missionary Institution. An excellent road has been formed to Wupperthal, but even with this the Settlement is difficult of approach. The Cedar Mountains are so named from a useful species of timber, the Cedar of the Colony, which grows not in dense masses, or

forests, but thinly scattered over the slopes, and frequently projecting its verdant crest above the summit of the craggy steeps. About 200 people live at the Settlement; the rest, from the nature of their employment, are continually moving from one place to another, wherever the wood is most plentiful. This evening we were present at the interment of one of the people. The occasion furnished opportunity for some religious labour, in which we were sensible of Divine help, and which proved to be our concluding service in this place.

24th.—Left Wupperthal to return to Clan William, where we arrived in the evening.

28th.—We took leave of our kind host, J. Evans, and his wife. As there are seldom any lodgings to be had in the towns or villages, even where canteens exist, travellers are liable to great inconvenience; and I have believed from this difficulty by the disinterested office of the "not forgetful to entertain strangers," the "associate such genuine hospitality" of the "Clan William" before sunrise, we reached Uitkomst. By the way, our good friends, the Van der Merwe family, who were at their table during the day, and who were

29th.—At the family of the Van der Merwe family, who were at their table during the day, and who were

3 mo. 30, 1840.

thou wilt have  
will be right for  
the completion of my

religious engagement with J. Backhouse, which now seems to be fast drawing to a close. Thou mayst be assured this view, as a requisition of duty, has neither been lightly taken up, nor entertained without considerable emotion of a conflicting nature. For, strong as is the call in that quarter, claims almost equally urgent would direct my steps where my affections and early attachments have so long been accustomed to centre. But a variety of considerations have driven me to endeavour as much as possible to lay aside my own reasonings on this important matter, and simply to consider which of the two movements will yield most peace.

Five and a half years have rolled away since I first disclosed my attachment to my friend S. B. Mather; and nothing but the unwavering conviction, that in so doing, I moved in the Divine fear, and that the step has been in many ways conspicuously followed by the Divine blessing, could have reconciled me to the protracted suspense in which we have been placed. The time has far exceeded what we either of us anticipated, and as this has been consequent on our conscientious discharge of duty, we have both endeavoured to make the most of it. It may be said, that our wills have been too weak. Mather, the spirit of self-interest, not be imputable in me. My dear friend, the years of age, the talents, the time. I do well in doing as I do, that I may bend to their will, is not his own, but theirs, in subjection to their frail tenement.

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28th.—We took leave of our kind host, J. Evans, and his wife. As there are seldom any lodgings to be had in the towns or villages, even where canteens exist, travellers are liable to great inconvenience; and when relieved from this difficulty by the disinterested offices of such as are "not forgetful to entertain strangers," they can appreciate such genuine hospitality. Leaving Clan William before sunrise, we reached Uitkomst again early the same day. Our generous friends, the Van Zyls, insisted on our becoming guests at their table during our further stay.

29th. First-day.—The family were assembled twice in the course of the day for religious purposes. The good old woman, Maria Christina Van Zyl, with others of her family, have taught several of the coloured servants and their children to read the Scriptures. We had vocal service of a very satisfactory nature.

The narrative must here be interrupted to insert a letter from George W. Walker to Margaret Bragg, written during the tarriance of the two Friends under the hospitable roof of H. Van Zyl.

Uitkomst, 3 mo. 30, 1840.

MY ENDEARED FRIEND.

From the tenour of my last, thou wilt have become apprised that I still apprehend it will be right for me to proceed to Van Diemens Land on the completion of my



religious engagement with J. Backhouse, which now seems to be fast drawing to a close. Thou mayst be assured this view, as a requisition of duty, has neither been lightly taken up, nor entertained without considerable emotion of a conflicting nature. For, strong as is the call in that quarter, claims almost equally urgent would direct my steps where my affections and early attachments have so long been accustomed to centre. But a variety of considerations have driven me to endeavour as much as possible to lay aside my own reasonings on this important matter, and simply to consider which of the two movements will yield most peace.

Five and a half years have rolled away since I first disclosed my attachment to my friend S. B. Mather; and nothing but the unwavering conviction, that in so doing, I moved in the Divine fear, and that the step has been in many ways conspicuously followed by the Divine blessing, could have reconciled me to the protracted suspense in which we have been placed, which has far exceeded what we either of us contemplated. So long as this has been consequent on obedience to higher claims of duty, we have both endeavoured cheerfully to make the sacrifice. It must not be supposed however, that the surrender of our wills has involved no struggle. I must say in regard to S. B. Mather, that she has all along acted in a truly Christian spirit of self-renunciation. Yet I feel that should the call not be imperative to return to England first, it would be unjustifiable in me needlessly to prolong the period of our separation. My days are swiftly passing over. I am now forty years of age, and have yet to make provision for our needful wants. There is another consideration that has much weight with me. I cannot but be apprehensive that her present position, as well as the continual postponement of my return, are having an unfavourable effect on her health. It is a saying that holds good in experience, and rests on high authority, that "Hope deferred maketh the heart sick." And though the Christian may bend to the will of Heaven, and through the strength that is not his own, may rise above the feelings of nature, and keep them in subjugation, yet the conflict has a wearing effect on the frail tenement. I feel therefore best satisfied to look towards

an immediate return to Van Diemens Land, though in doing so, I must do violence to feelings which have seemed to gather strength as the consideration of this important subject has been brought home to me, and Newcastle and all my beloved connections and friends have again and again passed in review before me.

This conclusion however has been far from affording grounds for very sanguine anticipations as to the future. The prospect of returning to Van Diemens Land with no specific means of engaging in business, has sometimes lain as a dead weight on my spirits. Yet I have had a secret trust that a way would open for needful provision; and while too many have their trust placed on sublunary things, and from the abundance with which they have been favoured, have been led to depend on these for comfort, till they have forgotten the Lord their Maker, and the Redeemer who died for them, a degree of exultation has sometimes been felt, that I had none but the Lord to look to; and the promise has been sweetly sealed upon my spirit; "They that trust in the Lord shall never be confounded." Thou mayst readily conceive then, that the renewal of thy generous proposal, under circumstances in which I no longer hesitate to avail myself of the proffered aid, called forth reverent gratitude to the Lord, and towards those who have come forward in so affectionate and congenial a spirit. Without assistance I could not commence business on my own account; and to enter a situation would not only be uncongenial, but would materially cramp my movements, should the Lord be pleased to make any further use of so utterly unworthy an instrument.

With wonted and filial regard, believe me

Thy affectionate Friend,

GEO. W. WALKER.

4 mo. 3.—In the daily assemblies for worship with this family we have had some very interesting service. The covering of our minds has been more marked with solemnity, and there has been a greater liberty to communicate and aptitude to receive, than is often the experience when sitting

with the families of the Dutch. The cleanliness and comfort that pervades this establishment likewise reminds one that the love of what is good has an elevating effect on the external condition. We left Uitkomst this afternoon.

12th.—Rimhooghte. In the evening our host brought with him two ministers and some members of the Dutch Reformed Church, who sat down before the door smoking their pipes. We introduced ourselves to the group, and explained to them the nature and objects of our journey; but the frigid reception they gave us soon made us conclude that our company was anything but welcome; and we withdrew with heavy hearts, that so little cordiality should obtain among Christians, though of different persuasions.

13th.—Occupied in preparing for a journey on horseback to some towns that lie out of the direct route to the Cape, it being intended to let the wagon proceed to the Paarl, there to await our arrival.

14th.—Called at two farm-houses to salute the inmates and leave tracts. Some openness was felt to converse on religious topics with an elderly female, who, when allusion was made to the peaceful death-bed of a young person, said with tears in her eyes; "What indeed is this world and all that it can afford, in comparison with a peaceful mind, prepared for its final change!" Continuing our course to Tulbagh, we crossed a mountain range, leading our horses up a steep and rocky ascent, from which a fine view presented of the country we had traversed for the last week.

15th.—Tulbagh is a pretty village consisting of two streets running parallel with each other. The houses are substantial, and being situated wide apart with a considerable extent of garden ground between them, they cover a good deal of space, and give an air of respectability to the place, that is rather characteristic of the villages of the Colony.

17th.—We left Tulbagh and directed our course towards Worcester, forty-two miles distant. The country we passed through to-day is counted the garden of South Africa, and consists of a fertile plain, fifty or sixty miles in length, and

eight or ten in breadth. This gently undulating tract is strewed with farm houses, chiefly of the better sort. The neatly white-washed houses of the Boors, embosomed among Orange-groves, orchards and gardens, enclosed by quince hedges, present a lively contrast to the rugged mountains at whose base they are situated. On arriving at Worcester, we were kindly received by Hendrick K lpmann, one of the Rhenish Society's Missionaries. The awakening of the few coloured persons who are members of this church, originated in a singular circumstance. About two years ago a large meteoric stone fell upon a neighbouring mountain, in sight of a number of people, and occasioned great consternation, from an apprehension that the day of judgment was at hand. One woman was greatly terrified lest she should be cut off in her sins, and under strong convictions knelt down and supplicated that space might be afforded her to repent. She continued in this exercise for some hours and was joined by several others. A child of one of these "praying people" besought H. K lpmann that he would go and see his mother, who, the child said, "was talking with God." On H. K's arriving at the spot, he learned what had occurred, and improved the occasion by pointing the people to "the Lamb of God that taketh away the sin of the world." Several from that time became awakened, and the effect thus produced has not been transient, but the good work is still advancing. Dr. Truter, the Civil Commissioner of the district, accompanied us to the Chapel this evening, where a meeting had been appointed at our request. A large congregation, consisting of white and coloured, and including a considerable proportion of the principal inhabitants of the town, had already assembled. The house became so full that many could not get seats. A remarkable degree of solemnity spread over the meeting, and a few minutes after taking my seat, I felt liberty to stand up and proclaim the Gospel Message, under a precious sense of Divine help. I was followed by my dear companion, who also had a favoured and open time of labour. Many hearts, as well as our own, were, I believe, contrited under the feeling of a Saviour's love; and among the visited coloured people, who felt particularly near to us in spirit, a number

came to the house at the termination of the meeting, and shook hands with us, and with tears running down their cheeks, bore testimony to the power that had graciously operated upon their hearts.

19th. First-day.—The people assembled twice in the Chapel, and a select company repaired to the Mission House after the evening meeting, with whom we had interesting service. The weight of the labour rested with my dear companion; but I was helped to cast off a burden that had been maturing on my mind, which I had felt no previous freedom to discharge, though a chair had been placed for me at the head of the room, in the afternoon meeting, with the expectation, no doubt, that I would address the assembly. There seems little capacity in many of our Christian friends to understand how it is, that “our times are not always ready.” To disappoint the expectations of the multitude in this way, though not in my own will or choice, is a part of the cross that has not unfrequently fallen to my lot.

20th.—We had a numerously attended meeting this evening, which we had appointed, to give some counsel on the use of strong drink. Both of us addressed the assembly. My dear companion was greatly helped to plead faithfully with the people, and to set before them some subjects that it is probable they never had heard so unreservedly treated in their lives. Yet there was an openness to receive what was urged, at least on the part of some. After concluding his remarks on Total Abstinence, J. B. commented on the necessity there was for the White inhabitants, to consider seriously their ways, in order that they might discover what the Lord’s controversy was against, now that his judgments were abroad in the earth. He reminded the audience of the nature of these judgments. During the prevalence of the measles, which had swept off multitudes of the inhabitants, there was an unparalled season of drought, obliging many of the farmers to abandon their dwellings, and seek water and pasture in remote districts. Bread had become so scarce that wheat was fifteen to seventeen shillings and sixpence per English bushel. Disease had

swept off many thousands of sheep and cattle : the distemper among horses had occasioned the death of no less than 8000 of these useful animals in one season, according to the official returns. A spirit of disaffection and unsettlement had taken possession of the Dutch Colonists, inducing multitudes to sell for a mere trifle, the farms on which they had resided all their days, to go into a strange land, in search of, it would be difficult to say, what ; and where hundreds had come to a violent and untimely end. And now, as if the hand of the Lord was still outstretched over this unhappy land, the small-pox had broken out in the capital of the colony, and had already hurried many to the bar of eternal judgment, both among White and Black, and was rapidly spreading into the interior. Such a succession of afflictive dispensations ought to arrest the attention of the most thoughtless, and excite an enquiry as to what might be the cause. J. B. expressed his own conviction, that the unwillingness of the inhabitants to liberate their slaves, and the spirit of oppression that still lurked in the breasts of many, though the power of retaining human beings in bondage was at an end, was the prominent cause that the blessings of the Most High were partially withheld, and judgments were dispensed in their stead. He hoped the eyes of the inhabitants of the land might be opened to discern their true interests, as he trusted was already the case with a few, and that turning their hearts to the Lord, love to him and to their fellow-creatures, might supersede every opposite principle. On returning to the house a number of the people came to shake hands, and take leave of us. Some of them were much affected ; one woman in particular, who had been powerfully reached at the meeting on Seventh-day evening, excited a deep feeling of interest on her behalf. She is described by the Missionaries as the most devoted of the converts. Unhappily she has a drunken husband. My mind was much exercised on their behalf, and I felt freedom to tell her, that I had known an enlargement of heart while supplicating for them both, and was encouraged to hope that the Lord would be with her in her affliction, as she persevered in prayer and lively faith in the power of her Redeemer to help and to

save ; and that the desire of her heart would eventually be granted her in the conversion of her husband.

21st.—We parted from our missionary friends under feelings of Christian esteem. J. F. Butler, the younger missionary, is of high talents and a fervent spirit. He is destined for Wüpperthal, and has received special instructions to encourage the exercise of spiritual gifts among native converts. I hail with satisfaction these and other indications that the Missionary Societies at home are more and more alive to the importance of this description of agency in the promotion of the gospel, for I am persuaded that it is through the agency of native teachers that we are to look for the greatest results. Missionaries from Europe may be used as moving springs in the first instance, and for a few years, but it is from among the people themselves that the wheels of any extensive system of moral machinery must be supplied.

J. F. Butler rode with us some miles, to introduce us to Jacobus De Wet, where we were to spend the night. We found him and his wife, pious and friendly people. Indeed we had been but a short time in the house before their deportment towards their coloured servants, as well as to ourselves, would have led us to infer that they were under the influence of religious principle. There was a kindness in their manner, distinguished from familiarity, that is but rarely witnessed in this land in the treatment of domestics. One of their servants, a woman of colour, had been awakened to religious thoughtfulness, and had very recently attained to peace in believing. During our stay under their roof, opportunity was afforded for serious conversation, which caused the hours to pass away swiftly. An orphan niece was under a precious visitation, and anxiously seeking the pearl of great price ; I had much liberty in directing her attention to some important practical truths, which she drank in with avidity. Her mind had evidently experienced the drawings of the Father's love, yet she seemed not to be aware of the source from whence these feeling arose, nor to have confidence in their tendency so as to yield unreservedly to their hallowed influence.

22nd.—We crossed the mountains by the pass of the Fransche Hoek and descended into the charming valley which bears that name. It is bounded on all sides but one by mountains, and is one of the most picturesque spots in the Colony. It was the retreat of a number of French Refugees, who fled from persecution, I believe, about the period of the Revocation of the Edict of Nantes.

23rd.—The usual assembly of the coloured class falling in course this evening, we attended at the chapel, and had some satisfactory service with about thirty of them, who collected in spite of the weather, and with whom we found it a privilege to meet. We had further service in the family of D. Hugot, field-cornet, with whom we lodged. A comforting sense of the Divine Presence was felt as we read the Scriptures with them, and spoke a little regarding heavenly things.

24th.—The advantages of a liberal system of education are too little appreciated throughout the Colony. Jacob Verhaag, the minister of the chapel, was anxious that the children should be taught Geography, but on consulting the parents that he might have their concurrence, he could persuade only two of them to consent to it: the rest alleged that it was perfectly unnecessary, and could be of no use to the children. There is a great dearth of books among the Dutch, and a corresponding distaste for reading and the improvement of the mind. The Bible is often the only book in the house, or if there are a few others, they are mostly of ancient date, and of a theological kind, by approved authors. A modern book, or one by an unknown author, is apt to be regarded with great distrust, if it be not altogether rejected, on the presumption that it may contain heterodox sentiments. A pious lady told me that when travelling through the interior on a recent excursion, she presented a young Dutchman with a tract, which for some time he resolutely declined accepting, alleging it might do him harm. At last, being overcome by her assurances that it would have quite the contrary effect, he turned round to several coloured persons who were spectators, and holding up the tract to their view, appealed to them



saying; "If it be injurious, you are witnesses that the tract was given me by this woman."

25th.—We proceeded to the Paarl. It is one of the largest villages of the interior, and though containing not more than 1500 inhabitants, covers a considerable extent of ground. Here we found our wagon and people, who had arrived some days before us; we were kindly received and helped by George Barker, of the London Missionary Society.

26th. First-day.—We applied to the trustees of the chapel, but could not remove their prejudices so as to induce them to grant us the use of the place for the accommodation of their own countrymen, with whom we desired to have a religious interview. No objection, however, was made to our meeting the coloured people there, with whom we had satisfactory seasons of religious labour.

28th.—Leaving our wagon to follow by the direct route to Stellenbosch, we rode to Wagon-maker's Valley, where there is a considerable population, both white and coloured; the former being chiefly of French extraction, as are a large proportion of the inhabitants of the Paarl.

29th.—Notice being sent round to the inhabitants, we were favoured with two successive interviews with the white and coloured population. They were pretty open seasons of religious labour; and I had special cause for thankfulness, that though in the morning I was so indisposed as scarcely to be able to raise my voice above a whisper, I was strengthened in the latter part of the day, to take part in the vocal labour. How often has the promise been fulfilled in my experience; "As thy days so shall thy strength be," as regards even bodily strength for the day's work.

The pious persons of this district, as well as of the Paarl, are said to be chiefly aged people, many of them the fruits under the Divine Hand of a devoted labourer named Van Zulg. It is a general remark that there is little or no appearance of piety among the youth, a circumstance that is attributed to the little labour that is bestowed on the people by the present minister of the Dutch Church. The prevalence of slavery, and the strong feelings of opposition, that have obtained

pre-eminently in this part of the Colony against the emancipation of the coloured classes, must also have had a blighting influence on everything noble and praiseworthy, whether in practice or principle.

30th.—We again resumed our journey and rode to the village of Malmsbury, or Zwartland. Here is a Dutch place of worship and a resident minister. We had a few lines of introduction to the Clerk of the Peace, a civil Dutchman, who was disposed to accommodate us for the night; but his dwelling being very small he exerted himself to procure a lodging for us elsewhere. For a long time it seemed very doubtful whether any could regard us with sufficient complacency to harbour us for a single night. The parties who at last accommodated us are named De Villiers; they would receive no remuneration.

5 mo. 1.—We applied to the schoolmaster for the loan of the school-house to hold a meeting in; he referred us to the colonial surgeon, an Englishman, as being on the school commission; but he again referred us to one of the Elders of the Church, as having more to do with the matter than himself. This man however seemed as little disposed to take the responsibility on himself as the others, and we had once more to apply to the schoolmaster. At length we prevailed on each of the three parties to say that he had no objection to the school-room being used for the occasion, and thus the difficulty was at last obviated. We accordingly gave notice of a meeting for the white inhabitants, and another for the coloured. But on repairing to the school-house at the time appointed, and waiting there two hours and a half, no one came beside the clerk of the peace and the schoolmaster. To these we fully explained the nature of our visit, as well as that our object in soliciting an interview with the people was merely to discharge an apprehended duty before God, and in love to their souls; but as they would not receive us, we could only convey to them the expression of our christian interest on their behalf through the medium of some tracts, a few of which we left for distribution. Feeling then clear of the place, we mounted our horses, and directed our course to the

Moravian Settlement of Groene Kloof, which lay next in course. On arriving at the Settlement we were shown into a comfortable lodging room, and refreshment was speedily provided for us, one of the Brethren kindly attending upon us, to see that we wanted for nothing. This is the treatment that all strangers receive who pass this way.

2nd.—We were introduced to the Mission family this morning. There are four Missionaries and their wives stationed here. One of these couples, C. Frederick and Cornelia Franke, we had already seen at Genadendal; and we were recognized and welcomed warmly by them as old acquaintances. This is a large Settlement containing about one thousand inhabitants, mostly Hottentots.

3rd. First-day.—The meeting in the evening was numerously attended, being designed for all who would give us their company. It was supposed that about 600 persons were present. We were sensible of heavenly help in an encouraging degree. Both of us were engaged in testimony at considerable length: and a word of counsel in regard to the use of intoxicating drinks was also extended, which the Missionaries gave us to understand was seasonable.

4th.—We parted from our missionary friends under feelings of Christian affection, the hearts of these dear people being much opened towards us. We pursued our journey to the village of D'Urban, over a heavy sandy country, which however yields a considerable quantity of corn. Here is a Dutch place of worship, and a minister of the Reformed Church, whom we knew by name; and having no introduction to any one in the place, we concluded to call upon him, and explain the object of our visit. He was at dinner, and could not be seen; but sent us information through his servant where we might apply for a lodging. We repaired to the house, but the owner pleaded incapacity to receive us. We then tried others; explaining our situation, the distance we had ridden, during the day, that our poor horses had no forage, and the length of the way to Stellenbosch; and offering at the same time to pay for our accommodation. But we could induce no one to relent; and at length, after spending two hours in

fruitless attempts to obtain lodgings, we were compelled to remount, though with heavy hearts, and direct our steps towards Stellenbosch. A coloured man civilly walked with us some distance out of the town, to put us on the right road. It was one o'clock in the morning when we arrived at the house of our friend Edward Edwards, the Wesleyan Missionary. Here we met with a truly Christian reception, himself and his amiable wife rising from their beds and preparing us quickly some warm tea, with which our spirits were revived, and our benumbed limbs warmed; for such was the cold of the night, that we could only keep ourselves from being chilled, by leading the horses. We soon forgot all our troubles in refreshing sleep. And here I cannot forbear referring to the watchful care that has been displayed towards us during our wanderings, for a period of very nearly nine years; so that the record of inhospitable treatment is quite a new incident in our journals. And now when our travels are drawing to a close, it seems as if it were permitted that we should be thus reminded, that it is not through any management of our own, or because of the objects of our visit having any necessary tendency to open our way to the extent in which it has been opened, that our path has been made so easy. Far from it; nothing but the providential guidance, and interposition of the great Shepherd of Israel, who neither slumbers nor sleeps, and who can turn the hearts of his creatures at his will, could account for it. Not only persons of different religious persuasion and country, but even of different colour and language, have treated us as friends and brothers. It is the Lord's doing, and has been marvellous in our eyes.

5th.—Stellenbosch is a large and handsome village, containing about 3000 inhabitants. The streets are wide, and planted with rows of stately oaks by the water that descends from the neighbouring mountains which is plentifully diffused through the place. A principal part of the fruit and vegetables that supply Cape Town, are furnished from this neighbourhood. Many of the coloured people are doing well, and occupy commodious dwellings, of a kind that would be considered respectable in England. Our people and wagon

arrived this afternoon. Two of the oxen have died since our departure from the Berg-River; the rest are so far restored, as to be capable, we expect, of performing the few remaining miles between this and the Cape. Several times within the last few days our hearts have been cheered by the sight of Table Mountain.

9th.—We inspected the jail. The Superintendant is a pious Scotchman; he states that the number of offences is greatly reduced since the emancipation of the slaves.

11th.—Our gracious Master's condescension, in owning our concluding labours on this long and arduous journey, has afforded us solid comfort, and enabled us to look forward with peace and thankfulness to our direct return to Cape Town. What can we render to Him for all his benefits! My mind has also received a further accession of comfort from a dream I had last night, which though in itself apparently trivial, has left a sweet and vivid impression. I thought I was in company with my dear companion J. Backhouse, when he gave utterance to his cogitations thus, as though he was thinking aloud, and referring, as I apprehended at the time, to my proposed settlement in Van Diemens Land: "Many persons think this is a critical period with George Walker, but I cannot say that I have any fear on the subject." I thought I responded to this observation by saying: "The power of God is sufficient to sustain and deliver under every circumstance of life, or else it is different in its character from what I have conceived and proved it to be." I seemed to be then left alone; when my heart was drawn out in ardent prayer to God, in the course of which a sweet assurance was felt that the Lord would keep me, and by his holy disciplining hand would preserve me in his fear. At this juncture, when my mind was beset with many fears lest the cares of business, in which I am likely soon to be again involved, should be the means of turning me aside, this little incident has proved consoling; as I cannot doubt as to the source from whence it came.

We left Stellenbosch this morning on horseback, leaving our people to proceed with the wagon at leisure. E. Edwards

rode with us as far as Klip Fontein. A number of persons, chiefly people of colour, assemble here regularly for devotional purposes; and when it happens that no minister is present, they engage in such religious exercises as they feel themselves equal to, and thus endeavour to promote one another's good. We had a religious interview with nearly a score; the day being wet prevented a more numerous attendance. Many hereabouts are also sick with the small-pox. I had some conversation with a pious member of the little church, who spoke of their meeting the previous day, at which no minister had been present, as having been peculiarly blessed to her soul. How much it is to be desired that in situations where Christian professors have not the regular visits of a minister, they would, notwithstanding, meet together to wait upon the Most High. It is too often lost sight of, that the Fountain of light and life and wisdom and strength, is not open exclusively to ministers, but to all, and that through looking so continually to the cisterns of human instrumentality, there is often a failure in partaking of that full amount of refreshment which might be enjoyed.

James Backhouse and George W. Walker arrived at Cape Town the same evening. In a letter written before he left for Hobart Town the latter says: "We have visited every Missionary Station, amounting to eighty, and also every town and village in the Colony, and have traversed in the wagon or on horseback more than 6000 miles. Many are the proofs of protecting Providence which we have received in this and our former engagements; and great occasion have we to say with reverent gratitude; Hitherto the Lord hath helped us. He has also given us to see much good doing in various parts of his universal vineyard, which has often gladdened our hearts."

The two Friends remained upwards of four months at Cape Town. One of the duties which most engaged their attention during this period, was the

establishment of a school for the instruction of poor coloured children, which was founded at the instance and by means of the contributions of Friends in England. They engaged Richard and Mary Jennings as Master and Mistress, an office for which this worthy couple, whom they had last seen at Simon's Town, had long been preparing.\*

Some other objects and engagements which occupied them during this interval are described in the following extracts from the journal.

5 mo. 15.—We were much struck to-day, in passing the burial ground of the Malays, with the vast increase of graves within the last eighteen months. This is due to the united effects of measles and small-pox, the latter of which is still raging in the town.

6 mo. 14. First-day.—We sat down by ourselves to wait upon the Most High in the forenoon, at our own lodgings. It was a time of renewal of strength. In the afternoon we held a meeting with the prisoners in the jail, which was owned by the overshadowing of Divine mercy and goodness, as we laboured with these poor outcasts of society.

18th.—We have completed the essay of an address in which we have been occupied for some days. It is entitled: "A few words of Christian counsel to the White Inhabitants of Southern Africa."

26th.—Completed the fair copy of "A Christian Exhortation to the Coloured Inhabitants of South Africa."

7 mo. 1.—Having made arrangements for a visit to the Penal Settlement on Robben Island, we left about mid-day, accompanied by Richard Haddy, a Wesleyan Missionary, in a boat belonging to the Settlement. The distance being eleven miles from Cape Town, into the centre of Table Bay,

\* R. Jennings died in 1848. A short narrative of his life is published by the York Friend's Tract Association. Mary Jennings died in 1861. The school is still usefully continued.

and the vicissitudes of the weather being considerable, the voyage is often hazardous. A considerable covering of sand has been deposited on the Island by the sea, as well as vast quantities of shells. The latter are converted into an article of profit by the Government, the prisoners being employed in burning them into lime. There are at present 130 prisoners, of whom about three-fourths are persons of colour, born in the country. The establishment is under the direction of an able military officer, Captain R. Wolfe, who has been nearly seven years in charge of the place; he is peculiarly fitted for the office, uniting the qualities of humanity, energy, and discretion, with thoughtfulness respecting his own and the people's religious welfare. We had two religious meetings with the prisoners this evening.

10th.—We have been occupied lately in preparing *Some Observations to the Missionaries labouring in South Africa*, which we this day put into the hands of the printer.

9 mo. 29.—We received a note from George Barker of the Paarl, to whom we had sent a quantity of the Address to the White Inhabitants. Aware of the prejudices of the farmers, and fearing that the plain counsel contained in the tract might not be well received, he one evening sent his son with a copy to every house. He had five returned;\* but some of the Dutch acknowledged that the counsel was needed, and expressed themselves favourably toward the writers.

9 mo. 1.—To day for the first time I felt a liberty to make enquiry after a passage to Hobart Town. I could not but view it as a providential circumstance, that the barque *Hamilton Ross*, a vessel every way eligible for the voyage, has commenced loading for that port, and is likely to sail in a couple of weeks. On consulting with my beloved companion, and maturely considering the matter, I believed it best to engage a berth in her.

2nd.—In the evening we attended a meeting of the Temperance Society in connection with the Twenty-fifth Regiment,

\* For this Address, and the other pamphlets referred to in this volume, see Appendix to a Narrative of a Visit to the Mauritius and South Africa, and to a Narrative of a Visit to the Australian Colonies, by James Backhouse.



to which we had been specially invited by a deputation. The Society has made encouraging progress since we last attended one of the meetings.

3rd.—It is nine years this day since we left the St. Catherine's Docks, during which period my dear companion and I have hardly been a day separated. The time seems now drawing near when our separation outwardly will be both long and wide.

On the 5th, by a letter to James Backhouse, I became apprised of the decease of my much beloved friend Margaret Bragg. The stroke has been keenly felt, although the bitterness of separation had been in measure already sustained, in coming to the determination to return direct to Van Diemens Land. I felt assured that I should never see this beloved friend more. And now that this apprehension is thus speedily verified, I mourn not for the disembodied spirit, which I feel sweetly assured is singing the song of the redeemed; but on account of the Church, the dear surviving family, and for myself. No, it is not for this revered friend and elder, worthy as she was of double honour, and of lasting remembrance, that our tears flow. Her's is a glorious transition from the pains and conflicts of time to the fruition of joy in the presence of Him, at whose right hand are fulness of bliss, and pleasures for evermore. And blessed be God, who has granted me the blessing of her friendship and example, and according to my measure, the comforts of religious fellowship, in which we have often taken sweet counsel together!

14th.—This evening we had a solemn religious meeting with the congregation assembling in Dr. Philip's Chapel, in which we were both largely engaged in testimony. Though it was a season of deep probation and mental conflict, I was nevertheless sensible of best help, which was cause for reverent thankfulness. Our communications appeared also, from subsequent comments, to have been well received. Such comments, even from experienced Christians, are often far from judicious, but though spoken in commendation, they have a tendency to humble those who are

sensible how little there is to glory in before the Lord, except in regard to infirmities.

22nd.—Was the last day I spent on shore at the Cape. My luggage had for the most part been previously put on board, so that I had little more to do, than to take leave of my friends. My dear companion, J. Backhouse, and myself were favoured with a comfortable sense of our Heavenly Father's love, as we sat together in the morning, when the solemn petition was put up for one another's preservation. It was a heart-tendering season, in which we could bid one another farewell in the Lord, under the persuasion that the same gracious Power which first brought us together, and which sustained us amid outward dangers as well as inward conflicts, enabling us to labour together in harmony as regarded word and doctrine, now required us to part, probably not to meet again in the flesh. I cannot but feel deeply conscious that had I been as watchful and faithful as I ought, I might have been much more helpful to my dear friend than I have been. Feelings however of mutual love, and of desire for each other's best welfare swallowed up all others at this solemn moment. J. Backhouse accompanied me on board, where he kindly remained for some time, along with Richard Jennings, who was also helpful in assisting him to arrange the things in my cabin; and we then finally separated, the Captain intending to put to sea that evening.

The Hamilton Ross made a favourable voyage to Hobart Town, of forty-five days. G. W. W. and his fellow passenger however suffered much from the cold. The crew were an untoward set of men, little disposed to receive religious counsel; but the Captain was a man of thoughtful and exemplary character, who was in the daily habit of reading the Scriptures, and who showed that he possessed the power of self-control under circumstances trying to temper and patience. At G. W. W.'s suggestion he gave up the use of spirits; and the day preceding their

arrival in port he remarked, that he more than ever saw that the great business of man's life should be to prepare for another and never ending existence.

James Backhouse remained at Cape Town between two and three months after George W. Walker's departure. He left for England in the 12th month, and arrived in London on the 15th of the 2nd month, 1841, not without experiencing new deliverances from the perils of the deep, and fresh cause to praise the Lord who had kept him and his companion through so many years of toil and danger, safe in the hollow of his hand.

## CHAPTER XXVIII.

G. W. W. SETTLES IN HOBART TOWN, AND COMMENCES  
BUSINESS. LETTERS, FROM 1840 TO 1842.

THE change to George Washington Walker from the life of a travelling missionary to that of a tradesman residing in a town was great ; but he had long been looking forward to the settled occupations of commercial and domestic life, and he had the support of believing that his lot in this respect was appointed by his good Lord and Master.

He commenced business with but a small capital ; but his friends in England were not slow in advancing what was required to give him a fair start ; and he regarded their help not only as a proof of their friendship, but as a direct blessing from the hand of his Heavenly Father. Nevertheless, the effort required to establish a new business, the claims of philanthropy, and the desire to pay off as soon as possible the loans he had received, weighed heavily upon him, and his letters for a while disclose a state of mental and physical pressure, in which he had to lament that his spiritual life had scarcely room to grow, and that his strength was too much engrossed with temporal affairs. Yet through all he was enabled to keep uppermost those heavenly things which had now long been most dear to him. His Almighty Saviour who had loved him and given himself for him, suffered not the force of the stream to carry him off his feet, but brought him safely through all his trials.

Exercising himself in daily watchfulness and prayer, he was enabled to fulfil his ministry in the Gospel, and under the eye of the Chief Shepherd, to feed the little flock to which he belonged; and continuing to manifest the same Christian interest on behalf of the inhabitants of Tasmania which he had so long evinced in company with James Backhouse, his exertions for their benefit increased until he came to occupy a wide sphere of influence for good. In reference to this subject his friends say of him: "From the very general visit from house to house, made to the inhabitants of this colony by James Backhouse and George W. Walker, an extensive circle of acquaintance was formed, which led to our dear friend becoming, from the time of his settling amongst us, a public character. In the various questions which agitated the Colony he manifested much prudence in the part which he took in them; nor did he shrink from maintaining that line of procedure which he believed to be for the benefit of the community. In some instances his intentions were misunderstood by a few, who nevertheless, we believe, highly esteemed his religious and philanthropic character."\*

Whatever he undertook, whether of secular business or in matters of a higher kind, "he did it with his might." It is true that a distrust of his own powers was an ingredient in his mental composition; but when he had taken his resolution, and the moment of action arrived, he showed himself capable of grappling with his work with great energy and perseverance.

In one of his pedestrian journeys with James

\* Testimony of Hobart Town Monthly Meeting. London. E. Marsh: 1860.

Backhouse in New South Wales, they called on a gentleman who had studied phrenology, and who, on examining G. W. Walker's head, exclaimed, What a miserable man you would be, you have such an excess of caution, if you had not likewise so large a development of combativeness.

He was essentially a man of action, but it is interesting to observe how mindful he was of the claims of intellectual cultivation. His efforts for the promotion of education in its higher stages, as well as for the multitude, are an evidence of this ; as is also his advice to his son. As a father he comes before us in a very pleasing character ; the spring of paternal love rose strong in him, and the sympathising and judicious counsel contained in his letters to his son deserve the attention of others who occupy the same responsible relation.

G. W. Walker's marriage was accomplished soon after his return to Hobart Town. He writes :

On the 15th of the 12th mo. with the approval of Friends, according to the good order of the discipline established amongst us, my friend Sarah Benson Mather and myself were united in marriage. The meeting was numerously attended, and among those who were present were a number of the upper class of society, who evinced a lively interest in the proceedings. It was owned by the presence of the great Master of assemblies, and several weighty testimonies were borne to the sufficiency of the grace that comes by Jesus Christ, to direct in matters temporal as well as spiritual ; and under the ever varying circumstances of life, to establish on the Rock of Ages. We had a heart-tendering religious opportunity at the house of my father-in-law, where we spent the remainder of the day.

Expecting it would be some weeks, if not months, before communications from England would enable me to commence

business, I availed myself of the interval to take my wife into the country, where we paid visits to our friends at Kelvedon, to Esther Dixon at the Isis, and to my relatives near Launceston. In the course of this excursion, I united with my brother-in-law, Joseph B. Mather, in a religious visit to the persons professing with us in the northern and central portions of the Island, during a part of which we had the company of my dear wife. I felt much united with J. B. M. whose religious communications, though seldom long, were lively, and were often the means of opening my way. We returned to town on 12th of the 2nd month, 1841; since which time my wife and I have remained with my father-in-law, waiting till the spot is decided upon where my business is to be carried on.

George W. Walker kept no journal after his travels with James Backhouse were over; the information we have respecting him subsequently, is chiefly from letters which have been entrusted to us by his correspondents, or of which he himself kept copies.

TO JAMES BACKHOUSE.

Skelton Castle, near Campbell Town, 12 mo. 29, 1840.

By a letter written five or six weeks ago thou wouldst learn that I arrived at Hobart Town after a prosperous voyage. I found dear Sarah, though looking more aged and careworn, yet enjoying a fair share of health. Shortly after despatching the letter to thee, I was attacked by my old affection at the heart, but with such aggravated symptoms as rendered it necessary to ask counsel of Dr. Learmonth. The remedies he resorted to produced such decided relief that he is now disposed to conclude organic disease has not actually taken place, or if at all, in a very slight degree. When I first consulted him I could not ascend the gentlest acclivity without much uneasiness and irregular action of the heart; yet in little more than a week I could walk up the steepest hills without inconvenience.

TO JAMES BACKHOUSE.

Hobart Town, 4 mo. 12, 1841.

By the time we returned to town I supposed my goods would have arrived, and that I should be in a situation to commence business. But it has proved otherwise; unavoidable delays have occurred in England, and I find that the Affiance, in which my goods are shipped, did not leave London till the latter part of the 11th month, and though daily expected is not yet arrived. Notwithstanding the kind helps I have received, I shall find difficulty in raising sufficient capital to send to England for the purpose of renewing my stock, as I shall have to lie out of my money for little short of twelve months. I do not see how I can do otherwise for some time to come, than purchase goods here at a disadvantage. However I am not aiming at great things, and if only favoured to make a living without being harassed in pecuniary matters I hope to be content. I have a prudent industrious wife, truly affectionate, and dedicated in heart to the Lord's service, for which blessing I cannot be too thankful. Our faith and patience have been exercised by the delay to which I have alluded, but I trust all will turn out for the best. My health is wonderfully recruited; Sarah is also better than prior to our union.

TO ESTHER DIXON.

Hobart Town, 7 mo. 7, 1841.

My situation is an unenviable one; beset with the cares of providing things honest before men, and including many perplexities to which for some years I have not been subject. Nothing but the grace of God in Christ Jesus can enable me in such a position, to live above the world. To do this however continues to be my aim. Would that I more fully lived up to the spirit of the apostolic injunction, of setting my affections on things above, and not on things beneath.

We expect to move into our new house in a week or so. The shop is nearly finished, so that about the same period I may probably commence business.



TO JAMES BACKHOUSE.

Hobart Town, 7 mo. 7, 1841.

I rejoice with thee and thy dear relatives and friends, in the fulfilment of the long cherished hope of your meeting again, and in thankfulness to the Author of all our mercies. Thy return will, I trust, be made a blessing to thy dear children. Oh, that they may be thereby stimulated to devote the prime of their days to the service of that gracious Being, who has been as a buckler and shield to their father in every strait and danger, and who is the exceeding great reward of all who love and serve him !

I was struck with the coincidence of our experience in vocal exercise. For many weeks my lips were all but sealed in our meetings. While from home I was somewhat enlarged, dear Joseph, and a few times my beloved S. generally opening my way. Since my return to Hobart Town I have not unfrequently been exercised in this way, and have been sensible of the overshadowing of Heavenly Good, which has been as bread to the hungry soul.

10 mo 1.—I have much to tell thee. Thy acceptable letter was a comfort to me in the midst of many anxious cares, which, were I not supported by an unseen hand, would be like to overwhelm me. The prayer of my heart before commencing business was, that a quiet path might be allotted me, in which a livelihood might be earned without the mind being engrossed, or cause existing for painful solicitude about the result. But alas ! at present things wear a very different aspect ; and my position is often like that of the Psalmist, when he cried, “ My heart is overwhelmed ; lead me to the Rock that is higher than I.” In temporals and spirituals my faith is deeply tried, and the enemy of my soul takes advantage of my constitutional tendency to despond, to aggravate my trials. Again however, and again, I renew the struggle, and with all the feeble ability afforded, cast my burdens on the Lord, trusting that he will yet sustain me.

The shop was opened about the commencement of the 8th month, and having only Samuel B. Mather and a porter for the first seven or eight weeks, thou mayst conclude how busy

I have been. What now weighs me down and fills me with solicitude is the heavy responsibility of my present position. It is so much the practice of the trade in Hobart Town to deal in a variety of goods, a little indeed of every thing, that the difficulties to a beginner far exceed what I had anticipated. I have had to purchase to a considerable amount of the merchants here; and though I have practised the most rigid economy in house and shop, and have purchased but a part of the things I am daily asked for, I have incurred an amount of responsibility which makes me sad when I think of it. My receipts have not yet answered my reasonable expectations. Yet when I look back, I know not how I could have done differently. Not keeping laces and some other highly fancy goods that are much sought after, is a drawback. Yet was I well assorted in things I can conscientiously keep, I believe I could command a business that would yield me a comfortable maintenance. With all my additions to the goods I imported direct, more than half my customers go away unserved; and this is unavoidable till I can get into full stock, and receive regular supplies of the newest things from England.

TO JAMES BACKHOUSE.

Hobart Town, 12 mo. 21, 1841.

Our annual meeting terminated on the 7th inst. The last sitting was a memorable season. Nearly all had to feel in an unusual degree the burden of their own helplessness and need; but after a time it pleased the Lord to lift up the light of his countenance upon us, and many had to acknowledge that they felt their strength remarkably renewed in Him who is the salvation of his people to the uttermost ends of the earth.

I feel a little more encouraged than when I wrote, my business having regularly increased each successive month, though business in the town in general has by no means improved in the same ratio. My trade is almost exclusively a ready money one, which is greatly in my favour.

I must not omit to tell thee of the treasure that has been

given me, my dear Sarah having given birth to a son, on the 14th of the 10th month. We have given him the name of James Backhouse. I do not in general like two names, but I did not know how to make the separation in the present instance. I hope he will be a credit to the name.

TO JOSIAH FOSTER.

Hobart Town, 2 mo. 20, 1842.

The state of those in profession with us in New South Wales has for some time been a cause of solicitude to us. This concern has so far ripened in the mind of our dear friend Francis Cotton, that he has laid before the Monthly Meeting a proposal of visiting Sydney, a part of the service contemplated being to establish a Meeting for Discipline in connection with Hobart Town Monthly Meeting of Friends. My heart will go with him, but I feel the will to accompany him will be accepted, in my case, for the deed; the needful provision for the wants of this life requiring my assiduous application to business. The present state of the commerical world here, and the general depression in trade and the agricultural interest, render it a peculiarly anxious time for one commencing. Crave for me, my friend, that whilst giving proper attention to the lawful concerns of this transitory life, they may be held in subordination to those of higher moment.

TO JAMES BACKHOUSE.

Hobart Town 6 mo. 4, 1842.

I am pressed beyond measure with engagements; and now that during the winter months, business slackens, duties of a more public kind seem to multiply upon me. Two institutions in which I have believed it my duty to take an active part, in addition to the concerns of our own Society, have claimed much of my time of late; and thou art aware that the few who are willing to put their shoulders to the wheel, in the career of moral advancement, in this place, are not likely to find their official appointments sinecures.

The spring of the ministry has for some time been but low amongst us. I fear it is our own fault. I have been greatly

discouraged for my own part, apprehending the cares of the world, though uncongenial and burdensome, may choke the word so as to render it unfruitful.

I should esteem myself among the happiest of men if permitted but to pay my way without bringing reproach on the cause of Christ, at the same time realizing food and raiment for my family. Considering how many sources of profit I am shut out from in my own line of business, I certainly have reason to be encouraged at the amount of custom that has fallen to me. If favoured to act so as to secure a peaceful conscience, the sacrifices made for that object cannot be productive of eventual loss, in the proper sense of the word. Yet very often they involve no small trial to our grain of faith. This is the case with me at present. Even my advocacy of the principles of Teetotalism, by placing me in opposition to many powerful interests and prejudices, is greatly injurious to my business. But what then? I had better sacrifice a measure of pecuniary interest, than principle.

It was not until the commencement of this year, that a few arrivals from England, of young men friendly to Total Abstinence, enabled us to organize a Society, though I have rigidly adhered to the principle since settling in Van Diemens Land. The Committee meets once a fortnight at our house, and we have public meetings every other week. But O the lukewarmness and indifference of too many even high professors! Not a minister in the whole town has joined us. It has been my lot to preside at most of the meetings, and had not my nerves become somewhat steeled to the influence of extraneous causes of excitement, the office would be a trying one. The last public meeting was held in the Infant School, and the interruption offered by persons, chiefly under the influence of liquor, was such, that it became necessary to dismiss the assembly before the business was well completed. About half a dozen decided inebriates, and three or four of very notorious character, have joined our ranks. It is delightful to contemplate the comfort and peace thus introduced into their families; and to these first fruits which God has given us, we can thankfully point as the most conclusive answer to the sneers of opposers, as well as to the cavils and

scruples of a vast majority of Christian professors. We have formed a "Society for the suppression of vice." The protection of female emigrants, and the adoption of measures to facilitate their obtaining situations immediately on their arrival, will be objects of the institution.

TO JAMES BACKHOUSE.

Hobart Town, 11 mo. 6, 1842.

Never was there perhaps a more interesting period during our connection with this colony and the little church that has been raised up in it, than the present. The books and tracts which thou sent us were particularly acceptable. Several of our members are zealous tract distributors; and one of my young men goes twice every First-day to the Hospital and other places, as well as on board the vessels in the harbour. One thoughtful man, a sailor, was arrested by the tracts, and became a pretty regular frequenter of our meetings during his stay in port; and we have had other evidences of good having been effected.

The contributions towards the purchase of the premises in Murray Street where Friends meet for worship, is a pleasing record of the generous interest taken by our dear brethren in the prosperity of the cause in these parts.

On the 18th of 8th month, the union that had for some time been in contemplation between my father-in-law, Robert Mather, and Esther Dixon, was satisfactorily accomplished. It is truly gratifying to see them so united and happy, and it is quite a comfort to have Esther Mather amongst us.

Our meetings for worship during the last twelve months have been on the increase, and on various occasions, amid much to be deplored in the way of short-comings amongst those composing them, have been very graciously owned by the great and good Shepherd. Frequently on First-day mornings our little Meeting House is nearly filled; and this day week the mouths of six of us were successively opened in harmonious labour.

13th.—Since writing thus far, I have received thy letter of 6th mo. 27th, which was very welcome. Thy attention to my temporal concerns is truly kind, and relieves me

from a degree of perplexity, from which, humanly speaking, I could not have extricated myself. In this, as well as in the truly kind interest taken by my old friend George Benington in my concerns, I see a Divine Hand, for whose interference in my behalf my heart is bowed in thankfulness. Oh! the solicitude that I have been plunged into, in consequence of the trying position in which I have been placed, but from which I do now see an avenue of escape. In this as in many other important passages of my life, the Lord, who has marvellously appeared for my deliverance, has brought me to a point from whence I have been made to see that none but Himself could rescue me. The conviction of upright intention and secret humble trust in his providence, has sustained me when ready to be overwhelmed. I remember when in Africa having a clear impression that there would be difficulties in connection with my business, but which would be made subservient to higher purposes than the concerns merely of time, even in tending to preserve me in the Divine fear. The recollection of this view, in connection with the dream I had when at Stellenbosch, has often helped to keep alive the grain of faith.

My health has been maintained wonderfully. At this moment I am better than I have been for two years past, perhaps mainly attributable to the bracing effects of regular bathing in the sea. My wife's health also is pretty good. Children are, it is declared, an "heritage from the Lord." In regard to my precious little J. B. I have felt it so. But they are a great charge and involve solemn responsibilities. How are the yearnings of a father's heart excited over his offspring, that they may become of the number of the Lord's children, and dedicated to his service from their youth. In heart we have consecrated the child to Him, from, I may say, the hour of his birth, when my mind was sweetly affected and lifted up to his great Creator on his behalf. I can now much more fully appreciate the force of those similies representing the love of the Most High towards his children, as transcending that of a parent towards his offspring. How tender, how fervent is the latter! Yet finite cannot be placed in comparison with infinite.

## CHAPTER XXIX.

LETTERS FROM 1843 TO 1852.

TO GEORGE BENINGTON.

Hobart Town, 9 mo. 5, 1844.

There is a great deal of distress in Hobart Town, many are even without bread. This is partly consequent on the depressed state of trade, and partly on the great number of prisoners, who, by a change in the Penal System, bring their labour into the market in successful competition with the free labourers and mechanics.\* I do not think it possible for the present system, called the Probation System, long to continue. It is any thing but what was suggested by Captain Maconochie, who has been accounted by many

\* To render more intelligible this and some other allusions in the letters, to changes in the system of Transportation, it may be needful to state the following facts. In 1840, urged by the strenuous remonstrances of the Colony, the Government, by an Order in Council, put a stop to transportation to New South Wales. The whole body of newly exiled convicts was consequently thrown upon Tasmania. In 1841, or soon afterwards, an order was issued that the Settlers who employed convicts, should pay the full value of their services to the Government. This new law was productive of great inconvenience, so that in 1845, there were 12,000 convicts in the Island on the hands of the Authorities, of whom more than 3000, having passed through their term of probation, were entitled to hire themselves out to labour, but were unable to obtain masters. Meanwhile a new scheme of Transportation was projected. The convicted offender who was sentenced to a long term of punishment, was, under this system, to serve, first, a year of probationary discipline in one of the "Separate" prisons, Pentonville or Millbank, next, a three years' term of hard labour in an "Associated" prison, as Portland or Dartmoor, and lastly to be "exiled" to Tasmania, there to commence anew his civil life, freed from the severe hardships and degrading conditions of the old transported convicts. But almost before any time had been allowed for the trial of this plan, Tasmania, like its sister colony of New South Wales, protested so energetically against being made any longer a sink for the refuse of the mother-country, that the Home Government also abandoned transportation to that colony under every form.

as the originator of it. The prevalent distress occasions the claims on public bounty to be the more numerous just at the moment when most persons' means are reduced. We have taken into our own family a little girl whose mother died eighteen months ago ; a pious, worthy woman. The father is unable to obtain employment, and is moreover reduced by sickness to a low state in every sense, himself also a pious and industrious man. I should find it very convenient to have a heavier purse. Scarcely a case of distress of an aggravated kind occurs but what an appeal is made to me as a well known Friend : it is impossible, were I ever so inclined, to turn a deaf ear to the wants of those around me. What a blessing teetotalism has proved to hundreds in this town ! It has quite changed the social and moral aspect of scores of families, once wretched and degraded.

TO JAMES BACKHOUSE.

Hobart Town, 10 mo. 13, 1844.

When I think of the long intervals that have transpired of latter time between my letters to thee, it affects me with a degree of sadness, that any thing should have operated as an obstacle to our constant intercourse. But it is indeed difficult to bear up against the current of daily and pressing engagements, and abstract the mind from the things which immediately surround us, so as to hold converse with those, however dear, who are remote. There are numberless occasions on which I would gladly turn to thee for counsel and sympathy, as my long-proved friend and endeared companion ; but the recollection of the vast distance that now intervenes, is painfully forced upon me, and I am taught hereby to look upon myself as one now especially needing help and direction from above. For I feel as though I was cut off from all my former sources of human help ; and few, very few are there here, to whom I can turn ; most, even of the right-minded amongst us, being my juniors. But in my various straits, and even extremities, I have through infinite love and mercy not been utterly forsaken, though for my many sins and backslidings, the Lord hath not left me altogether unpunished. Often have I had a long season of drought, so



as scarcely to know my exact state, ready to say, "Is the Lord's mercy clean gone for ever?" Often so low as to be but a little removed from despair; to which the pressure of pecuniary difficulties has not a little contributed; the enemy suggesting that it was the just reward of my imperfect obedience and service in the Lord's house. I fear this and other things have operated to close my mouth more than has been meet, in our public assemblies. Indeed the spring of the ministry with others as well as myself, seems all but dried up: and this is very discouraging, because it implies an unhealthy state of things, either individually or collectively. As is to be expected, it has caused those who were not really smitten with a love to the truth, to draw back, and our gatherings are sensibly diminished in point of numbers.

TO GEORGE BENINGTON.

Hobart Town, 11 mo. 18, 1844.

Thy dear Mary's illness must indeed have been an engrossing source of tender solicitude. Yet what a favour that the dear sufferer should be so borne above all doubts and fears as to confide her all into the hands of an Almighty Saviour! Such a state is worth the abandonment of every thing this world can afford. I seem to appreciate more highly such an attainment, as I have of later time felt more painfully the burden of earthly cares. Not a day passes over my head, but I am made to reflect on the vanity of all that comes not from above, or that leads not to our proper centre and rest. I cannot describe all that passes in my mind; but I have had to lay down my pen to give vent to a flood of tears, while the desire of a deeply tried one rests on my mind: "O that I had wings like a dove, for then would I fly away and be at rest." This however is not the portion allotted me; nor, after all, have I reason to, nor will I, by holy help, cast away the shield of faith, but rather cultivate the feeling of thankfulness for "mercies past, and humbly hope for more."

TO GEORGE BENINGTON.

Hobart Town, 1 mo. 31, 1845.

One can scarcely realize the strength and depth of attachment until something like separation, real or threatened, attends us. For the first time since we were married, which is now more than four years, my wife is absent from me with my eldest and youngest child. She is staying with Esther Mather and her father, in the country, having been long in rather a low state of health, very much I apprehend from too close adherence to domestic duties.

I have undertaken rather a responsible post since I last wrote. I have for some time past been of the mind that few things would tend more even to the moral welfare of our working classes here, who have been notorious for their recklessness and prodigality, than the establishment of a Savings Bank, especially now that hundreds, nay thousands, are discontinuing their visits to the public house, and begin to find that money remains in their pockets after having provided for essential wants. I have induced between twenty and thirty of the most influential inhabitants in the town and country, to become trustees. But in effecting this, I have had to accept the office of Manager, gratuitously, for six months; the deposits to be received on my own premises.

TO CHARLES BRAGG.

Hobart Town, 1 mo. 31, 1845.

There is so much to do for others as well as on one's own account, that the day seems generally too short for the day's work. Many a time do I sigh and think, Will it be always thus? I know not how it may be with thee, dear Charles, but as one advances in years, time seems to urge his flight more rapidly. I suppose the more complete occupation of the mind, so as to leave few opportunities for noting the lapse of time, is the real solution of the mystery. Happy is it for those who amidst the constant whirl of human affairs, in accordance with the principle and practice of Friends,

retire from the dream of life—every-day life—and awake to the realities of the life that is beyond the things that are seen and are temporal. It is such an inestimable privilege that I long for more opportunities for seclusion; yet they fly from me, and I find it difficult not to abridge those already enjoyed.

TO JAMES BACKHOUSE.

Hobart Town, 4 mo. 10, 1845.

The Temperance Tracts from our friend R. D. Alexander were very opportune. We are making good progress here. Many hundred members have been added to our ranks since the year came in. Considerably more than a hundred have signed at my shop during that time. The good that is effected by the adoption of Total Abstinence principles among the working classes is incalculable. It has wrought a complete change in the circumstances, character and prospects of, I believe I may say, hundreds in this town. Our Suppression of Vice, or Magdalene Society, has fallen through for want of pecuniary support. But the labour and money bestowed have not been in vain, if only in the reformation of one young woman, mentioned in the Report I sent thee.

Thou wilt be glad to know that I am a little relieved from my load of pecuniary responsibility, having turned the corner in this respect, as I humbly trust it may prove.

The Pentonville men are decidedly the most hopeful set I have seen land here. A pleasing instance occurred, shewing the temper of the men. A party of more than a score were proceeding from the depot, under the direction of a constable of this place. On their way the latter informed them, that if they wished to have a glass, they might indulge themselves, as he would say nothing about it. They one and all replied, that it was their determination not to enter a public-house. The unprincipled constable, not content with this noble rebuff, observed that that need not prevent them from having a glass, for he would go into the house and procure it for them, which he accordingly did. Their integrity however remained firm, though thus severely put to the proof; not a

man could be prevailed upon to taste ! I felt my mind much attracted towards them, and was comforted in holding a religious meeting with them, for which they were very grateful. Who would believe it, that the constable who acted so base a part, and who, one would naturally conclude would be instantly discharged, is still in the station ! The men whose expectations were raised that they would find ready employment at good wages on arriving here, are, in considerable numbers, breaking stones upon the highway, an employment which thou art aware is here associated with the lowest degradation and punishment. Perhaps this may be better than allowing them to remain in idleness. Those interested in the experiment of the Separate System, as carried into effect at the Pentonville Prison and consummated here, must not be disappointed if it does not realize all their anticipations.

TO GEORGE BENINGTON.

Hobart Town, 4 mo. 29, 1845.

In the midst of abundance of secular pursuits, I am favoured to turn with peaceful retrospect to an engagement of a more profitable kind, which has been occupying Dr. Story and myself for some time past. I refer to the visiting of the families comprising Hobart Town Monthly Meeting, as well as the persons who attend our meetings for worship who are not members. My dear companion and I have laboured together in much harmony ; and though we have, I dare say, both felt in a humiliating degree, our own feebleness, the gracious Master has condescended to accompany us with his presence. My heart has yearned to be more engaged in his work, and the way has unexpectedly opened for this little act of dedication, for which I feel engaged to praise Him who is worthy of all praise.

TO GEORGE BENINGTON.

Hobart Town, 8 mo. 9, 1845.

A good deal of my time is taken up with the Savings Bank affairs, having to attend closely to the progress of an Act to regulate such Institutions, now before the Legislative Counsel. I have been giving evidence before a

Committee of the Council, and in other ways it has cost me a good deal of thought and attention.

The Total Abstinence cause makes steady progress. I have presided at two meetings within the last month, held in Dissenting Chapels, where Ministers and others of nearly every denomination publicly advocated the cause. This is a marked change indeed when we revert to the period when every place of worship in the town was closed against us; and not unfrequently, the riotous conduct of opponents subjected the adherents of Teetotalism to personal risk. At the last of the meetings to which I have alluded, at which it is supposed at least a thousand persons were present, six ministers stood forth in public advocacy of the cause.

TO R. RUTHERFOORD AND BROTHER.

Hobart Town, 11 mo. 27, 1845.

I have felt much for our dear friends, Dr. and Jane Philip, under their late bereavement.\* Truly the ways of the Most High are not our ways; yet though he giveth not account of his matters to frail man, the believing soul can confide in his unerring wisdom and faithfulness, from an inward as well as a recorded assurance, that the Judge of all the earth will do right. And yet my heart bleeds for my bereaved friends, as I write; and I would desire not to be steeled against sympathy with my suffering brethren, more particularly such as are of the household of faith.

TO J. BACKHOUSE.

Hobart Town, 12 mo. 30, 1845.

Since my last our Annual Meeting has been held in course. We have had to feel in an unusual degree our own weakness and deficiencies. But while dwelling under a covering as it were of sackcloth and ashes, it pleased the great Head of the Church to impart a measure of comfort to us through the receipt of a feeling epistle from the Meeting for Sufferings in London, which revived our drooping minds.

\* The drowning of a son and nephew, by the upsetting of a boat, at Hankey.

TO JAMES BACKHOUSE.

2 mo. 9, 1846.

Several of our old drunken acquaintances among the Pensioners are now in the hospital, but the greater portion are gone; numbers having already ended their days there. The last, Melon, whom thou wilt recollect, died miserably. The specimens of old soldiers which these men afford, are a sufficient proof of the character of war, and its tendency to degrade and corrupt human nature, itself already corrupt, proclaiming it to be Satan's School, wherein he trains men to perdition.

TO GEORGE BENINGTON.

Hobart Town, 5 mo. 15, 1846.

The large amount of public business that devolves upon me, added to the oversight of my own business, and the claims of my increasing family, keeps me so employed that I have no idle moments. Yet I have of late felt much less of that which tends to distraction than was the case some time since. Whether the way may further open for a lessened share of worldly business, accompanied with a greater fitness for service in that work which above all others is truly honourable and glorious, is yet to be proved. Sometimes a grain of faith attends, that it may be so; and my mind is often exceedingly tendered as the thought is presented to me, as it is at this time, while writing to thee, under the humiliating feeling that I have indeed been an unprofitable servant; and I only wonder the great Master has so long borne with my haltings and deficiencies, and has not, long since, laid me aside. The prayer of my heart is, that all his holy will may be accomplished concerning me, and that I may henceforth live more and more to his glory, which in truth is the only ultimate object worth living for.

TO JOSIAH FORSTER.

Hobart Town, 7 mo. 20, 1846.

In addition to the ordinary claims of a retail business, I have other demands on my time as duties that

must be discharged. I have often admired the leadings of a merciful Providence not only in regard to my present allotment and position in this distant land, but also in reference to the very locality, the identical spot where I am fixed. I remember that it was a subject of earnest exercise before the Lord, which of the two places that offered at the period I was about to commence business, was the right one; and well do I also remember the clear evidence that was afforded in favour of my present abode. The situation is prominent and central, and has been valuable, not merely in enabling me to command a moderate share of business, but also to promote more extensively several objects of public utility, to which my mind has been bound. There are three Institutions particularly to which this remark applies; the Total Abstinence Society, nearly 400 of whose members signed the pledge on my premises during last year; the Bible Society, whose Depot is at my shop; and the Savings Bank, which had I not been in a position to offer my premises, I think would scarcely yet have been in existence, and of which I am for the present, and I fear for some little time to come am likely to be, Managing Trustee. Yet while counting it an unmerited favour to be made in any way an instrument of usefulness to my fellow-creatures, I feel that I have cause for deep humiliation, in that I have not been counted worthy to be made more frequently and extensively useful in that work which I still count the most honourable and glorious, that of proclaiming the gospel message. Compared with this weighty and hallowed service, I count my present engagements as those of a "hewer of wood and drawer of water," though still requiring to be honestly discharged, until the Lord be pleased, if ever, to prefer me more exclusively than has latterly been my lot, to a higher calling. The spring of the ministry seems to be almost shut up among us, most of our meetings being held in silence; and I cannot but fear that the right and fervent exercise is not maintained as it ought to be. Sometimes I fear the fault lies with us who have been measurably anointed for this engagement. Yet if there was a door effectually opened, and a capacity to profit by vocal instrumentality in greater measure, surely it would not be

thus ; and I query whether the cause does not lie fully as much with the hearers. Thus we are in a low spot. May we be brought down as into the valley of humiliation, that our souls may receive a fresh dispensation of the waters of life, and bring forth abundantly more fruit to the praise of the great Husbandman.

TO G. BENINGTON.

Hobart Town, 12 mo. 4, 1846.

Our Yearly Meeting commenced yesterday by an opening Meeting for worship, which though held in silence was remarkably owned by the contriting, cementing influence of Divine Power, giving us to feel its sufficiency and our own helplessness, saying in effect to the dependent soul, "The Lord will fight for you, and ye shall hold your peace." Unspeakable favour, to know the Lord to be our strength ! May it be fully realized throughout our deliberations for the welfare of the little church, over which the Lord has made some of us measurably overseers.

TO JAMES BACKHOUSE.

Hobart Town, 2 mo. 18, 1847.

Thy last found me at Kelvedon, where I spent about three weeks with a view to recruit my health. Without any very definite complaint, I seldom feel altogether well. Dr. Officer says what I require is rest for the brain, and I believe he is right. With natural endowments probably below rather than above mediocrity, and naturally also having an unusually low measure of animal spirits, the energies I can command are constantly taxed to the utmost, arising from the peculiar and somewhat prominent position in which, as a Friend, and as one willing to lend a helping hand to what is good, I am placed. I long for quiet and rest, but they fly from me ; and the feeling of having more to do than I can accomplish is often a truly painful one. But I am seeking as much as possible to sit loose from every thing that is not an imperative duty, that I may have more time for the



training and culture of my dear children, and for gathering an accession of strength to my own mind.

The Savings Bank is prospering. In two years we have had upwards of 1500 depositors, who have brought more than £20,000 to the Bank, which considering the depressed state of the Colony, is a great deal.

TO JAMES BACKHOUSE.

Hobart Town, 6 mo. 6, 1848.

I have been getting rather low in Friends' Tracts, in regard to variety. It is not very often that one becomes cognizant of the good done by these little messengers, but an instance came to my knowledge a few weeks ago, of an encouraging nature. The facts came out incidentally, through the subject of them making some enquiry of me, as Manager of the Savings Bank, as to a loan of a small sum to complete the purchase of a piece of land. He told me that he had £100 in hand, which he had saved towards the purchase, observing that he had to thank Teetotalism for it. I thought I knew the man's face; and upon his asking me if I recollected giving him a bundle of tracts several years ago, I had an indistinct recollection of the circumstance. He was then, it appears, going to labour in a remote part of the Bush, where he saw very few human beings; and having occasionally a little leisure, he set to work to read his tracts. He was much struck with the religious ones, and for the first time in his life, began to perceive that there was "a something in religion," to use his own words, "that he had not before imagined." He began to see himself as he really was, a fallen sinful, creature; and having no one to whom to seek for counsel or instruction, he used to go about bewailing his sad condition. At length he got a somewhat clear view of the mercy of God in Christ Jesus; and was enabled to rejoice under a sense of the removal of that weight of condemnation which had previously attended him, and in the place thereof to experience peace and joy in believing. "And now," said he "blessed be God, I have to thank him for something more than Teetotalism." The abridgement of the Life of George

Fox was the tract which afforded him the most instruction and comfort. I have since had an opportunity of ascertaining the character of the man from more than one serious person at the Huon Settlement, where he resides, and I find that he is exemplary in his walk, and is considered to be a man of a decidedly renovated heart.

We have lately associated ourselves for the establishment of a High School for the instruction of the youth of the Colony in the higher departments of learning. We have a capital of £5,000 raised in £25 shares. It is managed by a Council of nine, and is characterized by very unsectarian principles, the council being composed of three Episcopalians, two Presbyterians, two Independents, one Wesleyan, and one Friend (the writer). To secure competent masters, as well as the erection of a handsome and commodious building, we are now addressing ourselves. With regard to the former, or at least a Head Classical Master, we have deputed several gentlemen, having property in the Colony and resident in London, to make an engagement on our behalf, the successful candidate for the office to be recommended as a fit person by the Council of the London University.

Our little Meeting increases by the increase of our families. We muster on First-day mornings not far short of fifty. A large number of these are however children.

TO HENRY FORBEE.

Hobart Town, 1 mo. 16, 1849.

Thy friendly communication reached me in course, and it was grateful to me to renew intercourse in this way with an old and valued friend, the one too from whose influence I have to date my first serious thoughts on the subject of Temperance Societies. I have many times had occasion to remember, and also to comment in public upon the sentiment thou gavest expression to in thy note to me on the subject; that "the cause of temperance was the cause of God." Nearly twenty years of observation and experience have only confirmed me in the conviction of its truth. Like thyself, however, I am surrounded at this moment by the pressing claims of business to which I must turn.

TO JAMES BACKHOUSE.

Hobart Town, 8 mo. 15, 1849.

Various considerations would have prompted me long ago to have given up the Linen Drapery business. It is only recently that I have seen my way clearly in this respect, and it is no little relief to me to be able to say that I have relinquished that branch with all its more objectionable features that have also been burdensome, and shall in future confine myself to the Woollen Drapery, Men's Mercery and hats, a business which will involve scarcely more than a third of the capital, and incomparably less risk as well as consequent solicitude. This change has subjected me to great loss in a pecuniary sense, but I trust it will be gain in many other respects.

Thou wouldst hear through other channels that Thomas Mason has lately accompanied G. F. Story to South Australia on a visit of Gospel love to Friends there. To those who could appreciate the value of such labours, the service of our Friends was very acceptable.

TO JOSIAH FORSTER.

Hobart Town. 2 mo. 27, 1852.

I fear the discovery of gold in such proximity to our Colony will not help our moral and religious condition. And should it be discovered on this island, the result will be still more formidable. Already the steady, industrious habits of our free population have been seriously interrupted; numbers leaving their wives and families unprotected for months, while they go to "the diggings." I know many instances where the wives have been led astray, and the families subjected to distress and misery. To the young men, even when moderately successful, I fear the unsettling effect will be most pernicious. Upon the whole, to nine-tenths of the thousands who have thrown up their ordinary pursuits, to search after gold, with the hope of realizing a sudden fortune, I quite believe it will be a sad delusion; fatal to their best interests and true happiness.

## CHAPTER XXX.

LETTERS, CHIEFLY TO HIS SON AT SCHOOL, 1853 TO 1856.

TO ROBERT FORSTER.

Hobart Town, 1 mo. 28, 1853.

I have recently come to the conclusion that it will be best to send my oldest boy, James Backhouse, now turned eleven years of age, to England, to complete his education. He has been two years at the High School, but I am not satisfied with the progress he is making; but more than all, I desire that he may be brought under wholesome moral discipline, and be surrounded by better influences. There is a forwardness and self-sufficiency too prevalent among the youth of this Colony that I am very desirous he should not be inoculated with; and the attention of his mother and myself being too much diverted by other cares and pursuits, inevitable under our present circumstances, I dread the effect of the uncongenial influences by which he is surrounded. What I have to ask of thee, therefore, and it is a great deal to ask, is, that thou, with thy dear brother Josiah, and our mutually dear friend James Backhouse, will be pleased to confer a little together, and decide for me which will be the best school to place him at. My own predilections lean to John Ford's, at York. I wish James to receive as liberal an education as the institutions under the management of Friends can impart. I am also very anxious that he should be made thoroughly acquainted with the Scriptures, by an enlightened and critical course of study, although I am fully sensible that this will do little for him unless they are opened to his spiritual understanding by Him who alone has the key of David. At York there are kind friends to whom his father is known, more especially my beloved friend J. B. who would look a little more closely after him than in another locality.

TO HIS SON, JAMES B. WALKER.

Hobart Town, 3 mo. 6, 1853.

It is now a month since thou left us, and it seems time that a few lines were penned to meet thee as early as may be after setting foot on British ground. Thou mayst be assured thou hast been the almost constant companion of our thoughts; and many a secret petition has been put up, that a gracious God would be pleased to take thee into his special keeping, and order thy steps aright. Thou hast now no earthly parent to unbosom thyself to; but I am not without a hope that thou hast by this time realized more than at any former period of thy short life, thy dependence on that Almighty Being, "in whose hand thy breath is, and whose are all thy ways." Cherish the glow of gratitude in thy heart, that thou hast such a Caretaker ever at hand, ready to aid thee in everything that is good and praiseworthy, as well as to shield thee from that which is evil, especially from the evil tendencies of thy own fallen nature, which thou wilt find to be the chief plague of thy life, until subdued by the effectual working of his grace. Accustom thyself to the delightful exercise of casting thyself unreservedly on the holy keeping and care of thy God and Saviour. Doubt no more of his love and good will, than thou dost of thy own existence; and the more of evil that thou discoverest in thy heart, so far from letting it hinder thee from addressing thyself to God in prayer, make such discovery a motive and an occasion for being more importunate with him therein. His good Spirit is ever near, reproving thee when thou dost wrong, but affording thee a secret sense of approval when thou dost well. Words cannot convey to thee an adequate estimate of the value of attending to its monitions. This is the first time I ever addressed thee, my dear boy, my first-born, on paper; therefore it may not be unfitting that I should thus give expression to a father's chief concern. I may sum it up in the words of one, who, after having experienced the depths of adversity, was blessed with unexampled prosperity, and must therefore have proved what life in this world is, and what is of most account. His estimate is comprised in his most emphatic language to

his son and successor in the kingdom: "And thou Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts and understandeth all the imaginations of the thoughts: if thou seek him he will be found of thee; but if thou forsake him, he will cast thee off for ever."

Thy dear Mother unites with me, and the children, in most affectionate desires for thy preservation on every hand.

TO J. B. WALKER.

Hobart Town, 6 mo. 11, 1853,

Life is at all times very uncertain, but I have been forcibly reminded of its peculiar uncertainty since I last wrote to thee. Last Third-day week I went to bed in usual health, and was attacked in my sleep with a convulsion; consciousness was suspended, and almost every muscle of my frame was in motion. The following night I had a much more formidable attack of the same nature, by which I have been much enfeebled, but am now, I am thankful to say, as well as usual. I receive this affliction as from the immediate hand of my Heavenly Father, who has, I believe, in "very faithfulness afflicted me," to draw me nearer to himself. Since this has occurred I have felt more keenly that whatever may occur, the wide globe is between us; and the separation is truly painful. The only thing that reconciles me to the arrangement is, that I have reason to believe it is in right ordering, having been made by thy parents for thy good, although doing violence to their own feelings.

Thy dear mother, brothers and sisters all unite with me in love and best wishes for thy welfare.

TO J. B. WALKER.

7 mo. 21, 1853.

From the oldest in the family down to the little ones thou art a constant theme, and many are the inquiries, When shall we hear from James? As the time approaches when we expect to hear tidings of the Wellington, our interest seems to increase, if it were possible.

I hope thou dost not forget to seek aid and guidance daily from thy Heavenly Parent; may it be many times oftener than the day. Be not diverted from reading thy portion of Scripture, at least every morning; and devote a few minutes to quiet or introversion of mind, endeavouring to realize the sense of God's presence, which calms the mind, fills it with good thoughts and purposes, and sweetly invigorates it for the discharge of its daily duties. But no words can convey the preciousness of this experience; it must be felt to be understood.

TO JOSIAH FORSTER.

Hobart Town, 8 mo 13, 1853.

I have really more upon my hands than I can get through, and am in a manner compelled to let correspondence stand over, in which both inclination and duty prompt me to engage. The sense of my deficiency in this respect, especially towards my beloved friends in the North of England, preys on my mind, and I quite believe, in conjunction with other causes, conspired to bring on a serious attack of illness, some three months ago. The Lord has however in mercy continued to me the capacity to pursue my wonted duties, however imperfectly, yet with little diminished capability, which I do esteem a favour, both on my own account and for the sake of my dear wife and little ones, who greatly need a father's help. We have had great reason to mark the goodness and tender dealing of our Heavenly Father with us. The children, now seven in number, are all healthy as relates both to body and mind, whilst around us, on every hand, sickness and mortality have been making fearful ravages. At no period in the history of the Colony has the mortality among children been so rife. Scarlet fever and Influenza among children and youth, Apoplexy, Paralysis and Epilepsy among adults; all probably traceable in some measure to atmospheric influences; such at least is the opinion of some of our medical men.

Our dear friends, Robert Lindsey and Frederick Mackie, are now in New Zealand. Their visit here has been a very great comfort to my mind, and I believe to many others. It

was a privilege of which I deem myself unworthy, to have them under my roof.

The present is not a favourable time for growth in either piety or morality. The sudden acquisition of wealth which has occurred to many, consequent on the gold discoveries, has had a tendency to draw the minds of the people outwards, and fix them yet more on sublunary things. The coincidence of the general sickness with the extraordinary excitement, is not a little striking.

The Home Government has at length yielded to the earnest remonstrances of nearly a whole community, and has abolished Transportation. It had become a daily increasing evil, of frightful magnitude, felt in every domestic establishment, in the corruption of servants, and in the reflex influence produced on all within the sphere of its contagion.

The salutation that lives in my heart towards all my dear brethren and sisters is ; Grace, mercy and peace be with all those who love the Lord Jesus Christ in sincerity !

TO J. B. WALKER.

Hobart Town, 10 mo. 24, 1853.

Thy dear mother gave birth to a little girl on the 15th of last month, whom we have named Margaret Bragg, after my dear and venerated friend, long since entered into her rest.

I had hoped thy dear mother would have written to thee, but thou hast no idea of the difficulties she has to encounter with regard to servants. For months we have been without a kitchen-maid; and for some time we were also without a housemaid, and could only now and then procure a charwoman as a favour at four shillings a day ! This state of things renders thy poor mother a perfect slave. But the name of her loved absent one is constantly on her lips, seldom unaccompanied by the glistening tear of maternal affection.

I long to know what are thy studies ; how far they are congenial ; what are thy recreations ; who are thy most intimate associates ; and a hundred matters that it is in vain to attempt putting on paper. The Lord be with thee and



prosper thee, and keep thee from evil on the right hand and on the left, is the prayer of

Thy affectionate Father,

GEO. W. WALKER.

TO JOHN FORD.

Hobart Town, 11 mo. 8, 1853.

In writing to my son James for the first time since hearing of his entrance upon school duties, I feel reluctant to let the occasion pass without addressing a few lines to thee. As far as he progressed here, I sought to lay the basis of a liberal education, which I should much desire to have followed out. Having displayed some aptitude for classical studies, I should be glad that he was made a proficient in his knowledge of the Latin tongue; I also favour his acquisition of Greek, if found practicable. I am of opinion (with all deference to Jonathan Dymond, who is so generally sound in his conclusions) that the study of the classics is highly disciplinary and strengthening to the mind, and well calculated to form habits of patient application and study, habits that will be greatly needed in the acquisition of all other branches of knowledge. This is apart from the intrinsic value of classical attainments. But while I desire that James should be a good Latin scholar, I am not less solicitous that he should acquire the elements of scientific knowledge, as well as a fair share of those attainments that are introductory to a commercial life. And if consistent with the routine of the school, I am desirous that he should gain some acquaintance with Natural History. I think thou wilt agree with me, that it is highly desirable to initiate in the minds of young persons, a taste for inquiry into the works of creation. It is calculated in after life to supply an unfailing source of profitable contemplation, as well as of innocent and healthful recreation, tending to exclude lower and debasing pursuits, by creating a distaste for them.

I trust thou wilt gather that whatsoever degree of importance I may attach to intellectual improvement, my chief concern is, that his moral and religious principles may

be fostered and matured. It is in furtherance of this paramount object that we have been made willing to yield him to other hands than our own for a few years, and we feel a pleasing confidence that this will be a chief aim in the economy of thy school. I presume that a systematic course of Scriptural instruction is an essential element in the routine of school duties, and I sincerely desire that my dear boy may avail himself of this most valuable knowledge to the utmost of his power; so that he may be thoroughly acquainted with the Scriptural grounds of his profession as a Friend, and be enabled "to render a reason of the hope that may be in him, with meekness and fear."

TO J. B. WALKER.

Hobart Town, 6 mo. 29, 1854.

Thy last letter, and still more that from thy valued master, John Ford, was a great relief to 'us, as from their joint contents we were assured of thy improved state of health. It would appear that the damp of the English climate is more trying to thee than the mere cold.

Society is in some respects in a progressing state here. The spirit of enterprise has received a stimulus by the recent tide of prosperity that has visited these Colonies. This is evidenced by the new undertakings that are on the way; all of them with more or less prospect of success. I have mentioned the Immigration Society. The Government furnishes Bounty Tickets for each adult emigrant. Thus great facilities will be placed in the way of all who choose by emigration to improve their circumstances; and it is few of the working classes who are not earning more than average wages, who would not greatly advance their interests by emigrating. But while in these matters we are going ahead, in others there has been a decided retrogression, and that in respect of things wherein the interests of the community are more deeply concerned than in any mere matter of pounds, shillings and pence. Idleness, reckless prodigality, and intemperance have fearfully increased; and a general impression is becoming prevalent, that some very stringent measures are called for to give a

check to the drinking habits of the people. While legislators are meditating half and half measures, a large proportion of the people, including many of the victims and devotees to drink, are for the introduction of the Maine Liquor Law; a League for the attainment of this object has been organized at Melbourne, and a permanent agent engaged for the advocacy of the measure. The people in Hobart Town have also taken the initiative, and we have invited the agent to pay us a visit, in furtherance of the object.

## TO JAMES BACKHOUSE

Hampden Road, Hobart Town, 7 mo. 16, 1854.

I have thought of thee often with deep interest, as engaged on gospel service in the bleak regions of Norway; yet though outwardly chilly, warmed by the rays of the Sun of Righteousness, its inhabitants, we learn, are remarkably prepared for the reception of the gospel message. I have sometimes thought what a privilege it would be to accompany thee once more on a like errand; I think too I should be better prepared now to appreciate such a privilege. But these are idle dreams. Scarcely less so perhaps than those which present during the visions of the night, wherein I often fancy I am engaged with thee in holding meetings, and addressing the people. But alas! I am now but an earth-worm, beset with worldly cares and solitudes, from which however, my gracious Lord does at seasons enable me to rise in aspirations after a better inheritance, giving me to feel that in his presence there is life, whatever may be the nature of our avocations, that there is "mercy in every place, sufficient to reconcile me to my lot." I have had very encouraging proofs that the Lord careth for me. He has been pleased to improve my outward circumstances so as to relieve me from solicitude, which I do account a great favour. The arrangement with regard to our dear boy, committed in some degree to thy watchful superintendence, is, I think I may gratefully say, all that we can wish. I have been greatly cheered by a communication from our valued friend John Ford. I was quite delighted with

the insight given me by his letter into the system adopted, both in a moral and religious, as well as physical and intellectual point of view. We are not satisfied with our means of education for our boys here. There are many drawbacks in the rearing of children in these Colonies, more particularly in the present disjointed state of society, consequent on the discovery of the gold-fields. And the number of children belonging to Hobart Town Monthly Meeting in proportion to adults is a remarkable feature in our history.

Thou wilt be aware that I have given up my retail business. Since I have determined on this arrangement, I have directed my efforts towards the reduction of my business pursuits; but it will require some time before I can realize effectual relief. If possible, I wish to confine myself exclusively to the Savings Bank, the duties of which are not arduous, nor the hours long. My health has been very good. My sight however is not what it was; I am now wholly dependent on spectacles by candle-light. I am in my fifty-fifth year; yet when things are well with me, especially when the light of the Divine Countenance cheers, I feel much of the vivacity and elasticity of spirits attendant upon early manhood, if not upon youth. I can scarcely realize the fact that I am now looked to, and in some instances leaned upon, as an old and experienced man.

TO J. B. WALKER.

Hobart Town, 9 mo. 14, 1854.

We look so wistfully for thy letters, and there are such general exclamations of pleasure when they arrive, that we can sympathise with thee in thy pleasures and in thy disappointments from this source, and are desirous to make the latter few in number. We were much gratified by thy letter dated 4 mo. 27. The views of the premises in which thou art resident were very acceptable, as we seem to picture the very apartment in which our dear James is nightly slumbering. I trust we do feel humble thankfulness that thou art so comfortably cared for. We are reminded of the prevalence, and of the possible proximity even, of the sad

war to which thou alludest, the Government having raised a battery and mounted some guns on the open ground between our intended dwelling and Government House. Another battery is constructed in the Domain, and a third very near the Flag Staff. With a military Governor, and many officials who advocate war, and some of whom follow the profession of arms, we could hardly anticipate less than that some show of defence should be attempted. But unless we are protected by Almighty Power, I apprehend this town would be very much at the mercy of any hostile squadron that might present itself in our harbour.

Whilst the Emperor of the Russians is battling for enlarged dominion we have entered upon a different contest. The friends to Total Abstinence are bent upon the introduction of an enactment similar to the Maine Liquor Law. Petitions have been numerously signed from both the male and female inhabitants and the older children, such as could write their own names. The womens' petition was nine yards long, and contained upwards of 4100 names. The mens' petition was signed by 3057 persons. The children, before committing theirs to the hands of John Gleddon, assembled in the afternoon, and were addressed in a pleasing and instructive manner by that gentlemen, and were afterwards regaled with tea and cake. The public press is as yet not in our favour, and scarcely condescends to notice our proceedings, except to denounce them as absurd and impracticable. They will have to alter their tone before long or I am much mistaken; more than 7000 adults, chiefly from Hobart Town alone, is a pretty demonstrative proof that the subject has gained a hold of the public mind. A petition for closing public houses on the First-day of the week, which has also been prepared, and is now in course of signature, is a measure which, I am not without hope, will be almost immediately adopted. The other will be a work of time.

TO J. B. WALKER.

Hobart Town, 11 mo 8, 1854.

Be very careful whom thou makest choice of for companions. It is scarcely possible to avoid being influenced

by the example of our associates. To choose the wise and the good for our companions is therefore to fortify our own good resolutions and habits. O that thou mayst be preserved in simplicity as regards evil, whilst sedulously cultivating an acquaintance with all that is seemly and of good report! Remember, it is easy to learn, but very difficult to forget.

TO JAMES BACKHOUSE.

Hobart Town, 12 mo. 23, 1854.

It is very grateful to me to be remembered by the dear friends thou namest. I often recollect with lively interest the pleasant hours I have spent in the houses of Isabel Casson and Esther Priestman: my recollections of our now aged friends, John and Mabel Hipsley, are also very sweet. My love is to them, with, I trust I may say, much of its early freshness, for the truth's sake. Many changes have taken place since thou first visited me in Hull. Who would have thought of my ever having to address thee from the Antipodes?

TO J. B. WALKER.

Hobart Town, 12 mo. 29, 1854.

In reading the extremely interesting life of Joseph John Gurney, I was struck with his resolution and practice as to penmanship. Like nearly all that he undertook, he did it well. I would commend the work to thy perusal, especially the early portion descriptive of his early habits and studies: there is much to encourage a youthful student in habits of application and industry. By these means, coupled with an upright aim, how much did he effect during his useful and well-spent life!

The health of thy dear aged grandfather, I am concerned to say, has for some time been in a precarious state. The powers of nature are apparently failing, prior to the breaking up of the frail earthly tenement, but we consolingly believe that if the earthly house were dissolved, a house not made with hands, eternal in the heavens, is, through the efficacy of redeeming love, prepared for him. There is much to soothe his dying pillow; with his children and children's children

around him, all of the former, I believe it may be said, walking in the way that leads to life, and the latter, a numerous group, to say the least, hopeful and promising; and his faithful wife administering to his comfort by every means in her power. He constantly inquires after thee, and his countenance always brightens when he is told that there are tidings from his absent grandson.

It will be well to consult thy excellent master as to the best mode of applying thy leisure hours, so as to make them in the greatest degree profitable. I trust that no minor pursuits will cause thee to neglect thy Bible. Give it thy daily and careful perusal. A little well digested, and read in the spirit of prayer and dependence on Almighty God for help to understand and strength to put in practice, is vastly preferable to skimming over many pages at one time. I hope my precious boy will not think his father is too prone to sermonize. Now is a most important period of thy life, one pregnant with the most serious consequences for good or for evil, as it is improved or otherwise; and I cannot well indulge in mere chit-chat while these considerations are present with me. May the Lord give thee wisdom, even heavenly wisdom, and inspire thee with a love for what is truly good, virtuous, pure and of good report; then thou wilt know by happy experience that the kingdom of God is within us.

TO J. B. WALKER.

Hobart Town, 4 mo. 4. 1855.

Thy last letter dated 1 mo. 1, by the Ocean Chief, came to hand on the 26th ult.; a memorable day; for on the evening of that day thy dear grandfather peacefully departed. About a fortnight previous to his decease the dear invalid took to his bed, and his sufferings, which were often considerable, gradually increased, until nature sunk under the disease. It was very instructive to witness his patience, fortitude and unwavering trust in his God and Saviour, whose presence supported and cheered him while passing through the valley of the shadow of death, so that the language of praise and thanksgiving often dwelt on his lips. On the day of his death, during a paroxysm of pain, he said, "I know

that my Redeemer liveth." Shortly after making use of these expressions, his countenance beamed with delight and his hands and eyes were upraised, as if permitted a foretaste of the joys that awaited his redeemed spirit. His close was remarkably calm, the last breath which marked the transition of the immortal spirit from time to eternity, being scarcely perceptible, and leaving the features unruffled and serene. Thou wast not forgotten by him. In referring to thee some time before his decease he feelingly remarked, "I shall never see him again."

There is a subject of great importance adverted to in our dear friend James Backhouse's letter. It is with reference to thy future avocation. Before thou left home I expressed a willingness, if thou thyself felt the inclination, that thou shouldst aim at qualifying thyself as a Teacher of youth. I have long been of opinion that to a rightly disposed, conscientious mind, there is no occupation which is more acceptable to God or beneficial to man, than that of rearing and training the tender mind of youth; to teach it in fact how to live for time and for eternity. This is what tuition, my dear James, properly involves to the Christian Teacher, and to fulfil such an office faithfully and perseveringly is indeed worthy of the ambition of man. In so doing he becomes a co-worker with God, and wields a power highly influential for good, and which entitles him to rank with the truly wise and great, to whom the prophet Daniel refers in his sublime prediction: "They that be wise (or as it is in the marginal reading They that be teachers) shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever." But thou wilt see, my dear James, that much, almost everything, depends upon the bent of the mind, and the taste and love for the vocation on the higher grounds to which I have referred, in connection with those attainments which give facility in imparting knowledge, and which, when combined with these higher motives, qualify their possessor, so as to render him truly a benefactor to his species. Unless then thou thyself inclinest to the calling, believing that it will be congenial to thy tastes, dispositions and best feelings, and feelest also strengthened to come to a solemn determination,



as in the presence of Almighty God, and in absolute dependence upon his help and blessing, to devote thyself, heart and soul, to his service in this way, I would rather that thou didst not engage in it. But with this, there is no higher calling to which, in my estimation, as thy loving father, thou couldst possibly be promoted.

TO JAMES BACKHOUSE.

Hobart Town, 5 mo. 30, 1855.

I notice with deep interest the removal by death of many of my old and much loved friends. In dear Rachel Priestman I have lost a tenderly interested friend, one who felt to me much as a sister.

I send thee a copy of some "Friendly Counsel" I have addressed to the Working Classes and which I have reason to believe has been well received. Among others who have expressed approval, the late Governor, Sir W. Denison, addressed a friendly note to me on its publication, in which he says: "I quite go with you in every thing that you say;" and again: "Would I could hope that our labouring population were in a state to profit by the lesson thus taught." \* Farewell my endeared friend, and may the Lord be with thee in time and in eternity.

TO J. B. WALKER.

Hobart Town 5 mo. 31, 1855.

The indications of progress afforded by thy varied productions are very satisfactory, and in connexion with thy position in the classes, may well yield thee encouragement. Cultivate, my dear child, a feeling of thankfulness to the Great Giver of every good gift, both for the faculties by which knowledge is attained, and the appliances which his providence has furnished for its acquisition. The recollection of who it is that "teacheth man knowledge" will tend to keep thee humble, not taking glory to thyself, or indulging in self complacency, but thankfully acknowledging the undeserved and munificent gifts of the all bounteous Donor.

\* This tract though addressed particularly to the working classes and newly arrived emigrants, has in it so much of a sermon for all the world, that it is introduced at the conclusion of this volume.

TO J. B. WALKER.

Macquarie Street, Hobart Town, 9 mo. 19, 1855.

I sent thee a paper, the Courier, by which thou wouldst see I have had to wash my hands of participation in the Patriotic Fund movement, at the risk of being very unpopular; at a time too when the Publicans were threatening to tar and feather two or three of us, who have taken a prominent part in the agitation by which "Sunday trafficking" in strong drinks, has happily been put an end to in our adopted country. I have not however yet been honoured in the way hinted at, of which I am by no means ambitious. I have adopted a new method of silently advocating the cause, by exhibiting some of the most striking prints and placards, depicting the evils of intemperance and the contrasted benefits of total abstinence, in the office window of the Savinga Bank. I am just now making even the moderate drinkers tremble, at the graphic illustrations afforded by the Delevan or Mammoth plates, of the injuries which even these may sustain by indulgence in daily potations.

TO J. B. WALKER.

Hobart Town, 12 mo 14, 1855.

I have no doubt thou wouldst be much interested in thy attendance of Leeds Quarterly Meeting. That meeting was the first I ever attended as a meeting of discipline. A memorable meeting it was. I was particularly struck, and not a little affected, with the beautiful exhibition of order, discriminating judgment and harmonious deliberation, it afforded. It made me more than ever enamoured with the principles I had so recently adopted, and which were identified with so truly admirable a system of church discipline.

What a favour it is to have the mental vision enlightened on the subject of war! Surely it is no trivial thing to be kept clear of the spirit, and free from all participation in warlike measures and principles. Deep humiliation, rather than rejoicing evidenced by illuminations and by bell-ringing, would be becoming the occasion of the late victory at Sebastopol. But this kind of folly has been abundantly prevalent

here. The night before last there was a general illumination in Hobart Town, in which, of course, Friends could not take part; and considering the exposed nature of our premises, I thought we escaped to a wonder, in having only six squares of glass broken.

The old name of Van Diemens Land is become obsolete, and has been replaced by the more euphonious one of "Tasmania," which I see thou hast already adopted.

TO JAMES BACKHOUSE.

Hobart Town, 2 mo. 9, 1856.

Thou wilt often find thyself, as I do, among those who are looked upon as the aged, with whom wisdom should dwell, and who are consequently referred to for counsel and direction; and as our contemporaries drop off one after another, a feeling something like loneliness, as respects the companions of our youth and early manhood, comes over the mind; and as one is reminded of the solemn truth, that the goodliness of man is but as the flower of the grass, which passeth away, longings are increasingly felt, that while the outward man perishes the inward man may be renewed from day to day, that we may be ready when the solemn summons arrives, to join the just of all generations who have gone before. "I have seen an end of all perfection," said the Psalmist, "but thy commandment is exceeding broad." The truth is still very precious to my soul; yet my path is often a very tribulated one, and at times tears are given me to drink in great measure, both for myself and others. O that these comparatively light afflictions, which are but for a moment, may work out for us that more exceeding and eternal weight of glory, which we aspire after, however undeserving we may feel!

The dear children are a source of much solicitude. Would that I could see more decided indications of the love of their Saviour. And where these indications are wanting, the feeling of responsibility is very serious and solemn, and of fear, lest even while carrying out our well-meant endeavours we should be causing a stumbling block to any of the little ones, either

by undue indulgence on the one hand, or severity on the other. Though old in years I often feel but as a child, and am ready to exclaim: "Who is sufficient for these things?" It is the Lord alone who can effectually help.

TO J. B. WALKER.

Hobart Town, 6 mo. 21. 1856.

Thine of 2 mo. 18 was a great relief to us, as we had looked forward with some apprehension to thy taking the measles. To be assured that thou hadst got so nicely through them filled our hearts with thankfulness to the Author of all our mercies. We feel not a little grateful also to those kind friends who have so tenderly cared for our beloved boy. Our dear friends, James and Elizabeth Backhouse, have manifested their wonted kindness, which we do not fail to appreciate. After reading thy letter recounting all the particulars of thy illness, I went into the house to read it to thy mother, but I could not proceed further than the paragraph in allusion to the parents of poor little Bewley, whose trying lot it was to arrive just four hours too late to see their only son alive. The contrast between their experience as parents and our own, filled my heart with emotions too big for utterance, and for a time we could only mingle our tears, under feelings of sympathy for the bereaved, and of deep prostration of soul before the Lord, for his unmerited yet numberless mercies towards ourselves.

Thy dear mother and myself took tea last evening with our friends Frederick and Rachel Mackie, who are now settled in their own dwelling, where F. M. will also carry on his school. I trust the undertaking will be owned of the Most High, and prove a blessing to the children committed to his care.

TO JOHN FORD.

Hobart Town, 7 mo. 28, 1856.

Thy letter of 4 mo. 23 arrived a few days since. I must acknowledge its contents took us a little by surprise. For having been led to suppose (as much perhaps by inference

as by any thing direct) that James himself cherished the wish to become a Teacher, and had, prospectively at least, committed himself to the work of tuition, I had not entertained an idea that any reference to the subject on my part, any recapitulation as it were of the sacrifices and responsibilities it would involve, would have the effect of unsettling him. It was far from my intention to shake his resolution, or to give a bias to his view of those bearings of the question of which he ought not to be ignorant. With these feelings the prospect thy letter unfolded of his possible early return, however delightful to dwell upon, could not fail to take us by surprise. For a time we seemed scarcely able to realize the possibility that our precious child may shortly be on his way home. And however we may rejoice in being permitted to witness his return in safety, and how fully soever we may acquiesce in the movement, as being in the Lord's ordering, I think we shall probably share with thee in something like a feeling of disappointment.

The search of our friend, for "wheat among which are no tares," as thou hast most significantly expressed it, is I fully believe, vain, yet he is not singular in yielding to the illusion. Those who have been carried away by it, have, as far as my observation has extended, not profited by the search. Nor do they rightly appreciate, I think, the nature and objects of a Christian church. Its very constitution, and the necessity for such an organization being recognized by the Divine appointment, imply weakness and liability to go astray on the part of its members. Were no tares to spring up among the wheat, why the necessity for a church? I should be very much disposed to doubt whether those who fall into this snare are sufficiently sensible of their own weakness, "that they also are compassed with infirmity," to cherish in an adequate degree that most divine and blessed attribute of the Redeemer, "compassion for the ignorant and on them that are out of the way." Had not this shone forth conspicuously in Him, where would have been our ground for confidence or even hope?

## TO JAMES BACKHOUSE.

Hobart Town 9 mo. 20, 1856.

I quite concur in the propriety of thy and John Ford's decision with respect to our dear boy. Unless his own mind decidedly leaned towards the course once contemplated of training for a teacher, his return home is the safer and more prudent course.

10 mo. 11.—It is a great satisfaction to us to have the valuable services of our dear friend F. Mackie as instructor of the sons of Friends. This arrangement has been in operation about three months, with the promise of highly beneficial results, and he and his valued wife have, by the desire of Friends, undertaken to take the girls also under their tuition. This will to me be a relief, inasmuch as they are consistent in their adherence to the views of Friends, and certainly to my own. Whatever modifications the views of some may have undergone with regard to "dress and address," I have found the way of the cross in these things, little as they may be accounted, profitable and safe; and although they may involve some peculiarity and even singularity, I believe that when in contact with a community where large sacrifices are made to the idol of dress, they would prove a safe-guard and a salutary restraint upon the dear children; and in reference to things that extend far beyond the limits of dress and address, I have no unity with that spirit which would make the path wider for the children than that which has been trodden, and proved to be salutary by the parents.

## CHAPTER XXXI.

LETTERS 1857, 1858. LAST ILLNESS AND DEATH.

JAMES B. WALKER'S return home, although a disappointment to his father, was, as the sequel proved, a very timely step. Within less than two years George W. Walker's useful course came to a close; and the presence of his eldest son not only supported and comforted his bereaved mother, but was in a high degree useful in connection with the temporal affairs of the family. The managers of the Savings Bank shewed their high regard for the memory of their lamented Actuary, by immediately appointing his son to a place of trust in the institution.

A few letters, written during this concluding period of George W. Walker's life, attest his unabated interest in the welfare of his fellow-men, and his increasing ripeness for the harvest day which was so soon to overtake him.

TO JAMES BACKHOUSE.

Hobart Town, 1 mo. 10, 1857. .

I fancy I have less of mental vigour than some years ago. There are times when I feel as if I could not put two ideas together, and perhaps, generally, my infirmity is a paucity of ideas, even more than the want of power of expressing them. But it is a precious experience, to feel the enlivening influence of the love of God shed abroad in the heart; this gives contentment under the loss of all things,

which if they leave not us, we must leave before many years are over. This sweetens what is in many respects a tribulated path. I realize these feelings however far too seldom. Yet in looking, as I often do, far oftener than the day, towards the end of all things, my heart is comforted in the hope, that through the efficacy of a Saviour's mediation and unmerited love, when flesh and heart fail, the Lord will be the strength of my heart and my portion for ever.

TO JOSIAH FORSTER.

Hobart Town, 1 mo. 13, 1858.

The Board of Education, of which I am a member, has about fifty schools in operation on this side of the Colony, numbering nearly 2500 children in attendance. The schools are conducted on the non-denominational principle, under a modification of the Irish system. But it is but too common a cause of complaint almost everywhere, that the people themselves do not sufficiently appreciate the value of instruction, or they would be more willing to pay for it, and thus hold out adequate inducements to competent teachers to enter upon the office. The cost of the children is about £3, per head, to the Government, of which, not quite one-fourth is contributed by the parents. This is far too little in a country where even the day labourer can earn five shillings per diem.

Thou kindly makest reference to my son James. I have every reason to be well satisfied with his progress, and with the character of the instruction he received at J. Ford's. He is now in one of our principal merchants' offices. I only regret that circumstances are not so favourable for following out his previous courses of study as I could desire. We have now nine children, truly a formidable family. With regard to temporal concerns, they are still an object of some solicitude, through the vicissitudes of the commercial world here. But amidst all my ups and downs, temporal and spiritual, the Lord has been good. Truly I have been cast upon Him from my birth; He is my God from the day of my nativity, and I can at times realize the assurance, to my unspeakable



comfort, that he will graciously continue to be my guide, even until death ; and that through the riches of his unspeakable mercy in Christ, and not for any merits of my own (for in his sight shame and confusion of face are the frequent clothing of my spirit,) he will be my sufficient "portion for ever !" My spirit is contrited in the retrospect of what he has done for me, and how little I have done for Him, who has loved me and washed me in his own precious blood ; this is the sole ground of my hope.

My dear wife is only delicate, the cares of her numerous progeny being too much for her physical strength. She unites with me in love and christian esteem.

TO JAMES BACKHOUSE.

Hobart Town, 4 mo. 9, 1858.

Whether I shall continue the woollen drapery business or not, I have not yet decided. It is no disposition to gain wealth that has led me to resume the retail business. It has been the force of circumstances that has compelled me. I would never encourage a child of mine to follow the linen drapery, as it is pursued here. It is bad enough in England, but here a person must keep every variety of fashion, every thing that panders to the vitiated taste for finery and display.

Our dear Robert Lindsey has entered upon a very wide and arduous service. His visit to the remote parts of the vineyard will be the means of gladdening and strengthening many hearts, if it partake of the character of his travels in these parts. It is a somewhat singular coincidence, that his valued companion Frederick Mackie should have been led to settle down under circumstances so analogous to my own ; and that we should be now members of the same meeting.

TO ELIZABETH WALKER, NEWCASTLE.

Hobart Town, 6 mo. 7, 1858.

My dear Sister,

I scarcely expected to see thy hand-writing any more. It is pleasant to think, that although we have

had but little of one another's society, that which we have been privileged with, has never been marred by anything of a discordant nature. Nothing but love and good will have prevailed; and now that the great globe itself is between us, it is pleasant indeed to believe that we are as living epistles written on each other's hearts. It was satisfactory to learn that notwithstanding the infirmities of advanced age, thou art not subject to much pain. When it may please the Almighty to call thee hence, may a hope of immortality, based on the Rock of Ages, Christ Jesus, be thine, enabling thee to trust in Him with humble confidence, and to say with the royal Psalmist, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."\*

TO JAMES BACKHOUSE.

Hobart Town, 6 mo. 12, 1858.

The way is now pretty clear for my getting out of the retail trade before long. In having my means reduced I find I am only experiencing a trial that many others are subjected to. I cannot say that beyond the solicitude that I may be able to pay every one his due, this has caused me any real inquietude. Above most men I have the least reason to mistrust the goodness of our Heavenly Father, upon whom I have been cast from my birth, and who has never failed me in the hour of need. Praised be his name! I have long been convinced that much treasure laid up for children, who we cannot be sure will make a good use of it, is not a thing that should be coveted by the true Christian. Certainly where it is withheld it should cause no repining. While the means, to those whom we may leave behind, of supplying present necessities, is to be accounted a great blessing, much beyond is often an injury or a curse; and the prospect of such abundance is peculiarly apt to have an injurious influence on our children, destructive of humility and dependance on a superintending Providence. These

\* Elizabeth Walker, who was G. W. W.'s half sister, and the last survivor of a numerous family, died in 1861, at the age of 86 years.

considerations, which have long been deeply rooted in my mind, have a wonderful effect in reconciling me to that state wherein, "having food and raiment" accommodated to that sphere in which I am necessitated to move, I hope I shall "be content." I feel it often a trial not to be able to dispense as liberally to others as I could wish, yet still I give a little that I may not lose the habit of giving, as thou used to observe, should be the care of those in limited circumstances.

My dear Sarah, and James, join me in love to thee and thine. Indeed all our children participate in the feeling, though thou art only known by most of them through the constant references of their parents to one who will never cease to be dear to them. Alas! my once many intimate friends are becoming fewer and fewer. The time is hastening when we too shall follow. O for an increased ability to work while it is day, so as to know our calling and election to be made sure! Blessed be God, we have still an Advocate at the right hand of the Father, who is touched with the feeling of our infirmities, or I, for one, should often have despaired! May he perfect that which concerneth us, and make us meet for an inheritance with the saints in light.

Farewell my very dear friend; and believe me to remain, as ever, thy affectionate friend,

GEO. W. WALKER.

Towards the close of the year George W. Walker's health declined; but he was not confined to the house until within about a fortnight of his decease. On the 16th of the First month, 1859, which was a First-day, he occupied his usual seat in the meeting for worship, and preached from the words of the Psalmist; "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." In the evening of the same day, though much more unwell, he conducted the family reading, and was again impressively engaged in ministry, principally on the subject of the Christian's faith, lamenting "the sad

condition of those who pass through life without this precious faith."

After this his strength failed rapidly, and his sufferings became acute. Being at one time in agonising pain, he broke forth into earnest prayer for Divine aid, and said, "O that He would be pleased to say, It is enough; that He who has led me and fed me all my life long, would continue to be with me. Now also that I am old and grey-headed, O God, forsake me not!" He also prayed for others by name. At a subsequent period, observing the distress of his dear wife, he begged her not to be cast down, remarking that he did not apprehend the affliction was unto death, but for the glory of God. After a time he seemed much better, and said that should he recover, he hoped he should prove his faith by his works more than he had yet done.

His revival was however very transient, and it soon became evident that the hand of death was upon him. Paralysis came on, so that it was difficult for him to converse; yet he made cheerful remarks such as, "I see you have come to help me in my extremity;" "It is pleasant to see goodly faces, especially when we know they are in the way of good." Addressing his wife, he spoke of his brother-in-law, Joseph B. Mather, who had been very ill, and who he thought understood his feelings, which he described, "as though the last flickering of life was passing away."

He spent the last few days mostly in a state of unconsciousness. A short time before he expired, opening his eyes, he made an ineffectual attempt at utterance; and then quietly fell asleep, on the First

of the Second month, 1859, being in the 59th year of his age.

His funeral, which took place on the 4th, was attended by a deputation from the Municipal Corporation, by ministers of several denominations, by the representatives of various philanthropic Societies, and by a large number of his fellow-citizens. "At the grave," says a correspondent of the Hobart Town Advertiser, "prayer was offered, and short addresses by Friends, after a solemn pause. The service was very affecting; and pervading the vast assemblage were sentiments of affectionate sympathy with the bereaved, and of chastened sorrow at the dispensation by which one so estimable and so useful has been taken from our midst."

Testimonials, full of esteem for the deceased and of sympathy with the bereaved family, were issued by the benevolent associations with which he was the most nearly identified and connected.

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The Friends of his own Monthly Meeting have a lively recollection of G. W. Walker's example in the various relations of life. Regarding his ministry, they say; "We believe it has been blessed to this little company. His addresses were characterized by great humility and simplicity, reaching to the witness for truth in the hearts of his hearers; and his deportment was at all times weighty and instructive. He was often deeply exercised on behalf of the rising generation, earnestly desiring that they might become faithful testimony-bearers in the church, prepared to occupy the places of those who may be removed from amongst us." "In conversation," they continue, "he was cheerful and

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edifying, and in the social circle he had the gift of conveying much religious instruction, so that few could leave his company without being benefited by the brightness of his religious character. The habitual tendency of his thoughts was heavenward. His manners were marked by true Christian courtesy; and possessing a sensitive mind, he was especially considerate of the feelings of others." "In his association with those who were not of our religious Society, he was careful to uphold his position as a Friend. His consistent maintenance of our various testimonies has made his example of much value to us; nor did his faithfulness in these particulars cause him to be less esteemed by his fellow-townsmen. The following sentiments, written by him many years ago, not only continued to be entertained by him, but were deepened by increased experience. 'Intimate and frequent intercourse with serious persons of other religious denominations has, I believe, not diminished my value for what is estimable beyond the pale of our own Society; but it has, if possible, more than ever confirmed me in the conviction, that the principles and practice of consistent Friends are in accordance with the Gospel of Christ. That, through the matchless mercy of our God, my understanding should have been enlightened to perceive the excellence and beauty of the truth as it is in Jesus, and that at this time my heart should be bound, as I trust it is, more than ever to his testimonies, I esteem the crowning mercy of my life.' " \*

\* See the Testimony of Hobart Town Monthly Meeting. E. Marsh, London, 1860

# FRIENDLY COUNSEL;

ADDRESSED TO THE WORKING CLASSES, MORE ESPECIALLY  
TO NEWLY ARRIVED EMIGRANTS.

BY GEORGE WASHINGTON WALKER.

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PERMIT an old Colonist, one who is himself an emigrant, and feels a lively interest in your welfare, to address to you a few words of friendly counsel.

Many of you have recently left the land of your birth, and are entering upon an untrodden path, in which there is much that is strange to you. It is like beginning the world anew. How important is a right beginning! Strangers, in a strange land, you may know none to whom you can look with implicit confidence for counsel. It is the more needful, then, that you be true to yourselves, and study well your own interests. For the furtherance of this object, and to assist you in arriving at right conclusions, the following hints are submitted for your consideration. Should they appear to you to accord with the dictates of common sense, and with your own convictions of what is right and is even incumbent on persons circumstanced as you are, and thus strengthen your resolution to carry them out in practice, the aim of the writer in thus addressing you will be accomplished.

Some of the subjects referred to, though they may seem of trifling import, yet have an intimate bearing on your temporal interests, and therefore may not be out of place in an address that is designed to promote your present as well as your everlasting well-being.

It may seem almost unnecessary to remind you, that having to live by the fruit of your own exertions, it is highly important to economise your means. It is rather for the purpose of suggesting a mode by which you may do so with the greatest advantage, that the subject is adverted to, and of reminding you, that by placing your money in the Savings Bank, it will not only be kept in safety, but you will be less under the temptation to spend it than if it were to remain in your own keeping. Besides, every pound thus invested will bear interest, and increase, even without any addition to it on your part.

But you may reasonably hope with care and industry you will be enabled to add to your store; and that at a future period, after having gained experience in the Colony, you will be better prepared for turning it to good account.

Remember also, that as time is equivalent to money, it is important not to lose a day that you can help in entering upon regular employment. A long voyage is unfavourable to the cultivation of industrious habits; the sooner these are resumed, therefore, the better. When usefully employed, you will not be likely to form unprofitable connections, which are often a snare to new-comers. You will find it your interest to make few acquaintances, particularly in the outset. Beware of shipmates, or others, who would encourage you to indulge in pleasure and dissipation. A man's character is estimated in great measure by the company he keeps; and yours is of the utmost importance to you. There are few places where character, if deserving, is more highly appreciated than in this Colony;—it generally commands a premium.

Flee the public-house, as you would the road to ruin; and shun those persons, however warm their professions of friendship, who would entice you to drink; look upon them as themselves deluded, if not as plotting your ruin by seeking to accomplish their own selfish ends at your expense. Strong drink is the principal means by which multitudes in this land have their prospects blighted, and ultimately become ruined in mind and body, as well as in estate. The danger is no less real when presented under the guise of a "social glass," by a so called friend, at the door or in the bar-room of a public-house. Parley not with temptation. However inviting the intoxicating cup may seem in the commencement, "at the last it biteth like a serpent and stingeth like an adder." "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Many in these colonies have signed the pledge to abstain from all intoxicating drinks, and find themselves great gainers, not only in health and circumstances, but in various other ways. If you have not already done so, you cannot do better than follow their example.

Labour at the present juncture is highly remunerative, and most persons are disposed to give fair, and even liberal wages. Be not, however, extravagant in your expectations, or unreasonable in your demands, for this would only tend to militate against your own interests. There are other considerations also, besides the rate of wages, that in entering into an engagement, should be taken into account; such as the character of your employer, and the probable permanence or otherwise of the situation, as well as others more or less obvious. The respectability of a master is in some degree



reflected on his dependants, so long as they conduct themselves with propriety; and when a change of place becomes necessary, to have served a respectable master, especially if for a lengthened period, will always be found valuable as an introduction to other and more advantageous employment.

Guard against a roving and unsettled turn of mind, which often terminates in confirmed fickleness and instability of character in the persons who give way to it. You will meet with many such in these colonies. As a general rule, you will find they illustrate the truth of the old adage, "The rolling stone gathers no moss."

Those of you who are mechanics, farming men, or even day-labourers, have now a fair opportunity of earning, not only a comfortable livelihood, but of laying something by for the permanent improvement of your condition. A very few years of industry and economy will secure to you the means of purchasing a piece of ground and rearing a cottage and garden of your own.

But the fair prospect before you may easily be marred. Let none deceive themselves by supposing that these colonies, in a general way, present any short cut to independence, or royal road to wealth—any surer path, in fact, than that which Divine Providence has every where marked out as the condition of success; viz. a persevering course of honest industry, combined with prudence and economy. False notions on this head may induce conduct similar to that of the dog in the fable, who let go a present and substantial good to grasp at a shadow.

Among other temptations to abandon industrious pursuits—although when persevered in these are all but certain of success—the Gold-fields will be represented to you, especially by the fickle and inconstant, as the shortest road to independence. But ponder well before you commit yourselves to such a step—consider the possible, nay probable, consequences, before relinquishing a present and safe means of livelihood for one that is precarious, remote, and attended with many risks.

It is true that some do obtain gold, and a few in considerable quantity. But for one who is thus successful, how many hundreds have failed? The good fortune, as it is termed, of the few is trumpeted forth by a thousand tongues, and far and near is made the subject of comment, while we hear little of the numbers who realise only their labour and expenses for their pains; for losses and failure are not grateful topics, especially with those by whom they are encountered. But those who are wise argue from the rule, and not from the exception. It is computed that the average amount of each gold-digger's earnings is far below the wages of an ordinary day-labourer.

The chances, so to speak, are therefore against you, looking at the thing in a rational point of view; and no other is worthy of sensible men.

But could you be certain of obtaining gold, yet there are many drawbacks that require to be taken into account. Besides the cost of outfit and other expenses, which are considerable, there are the risks of accidents and disease, as well as of personal outrage; and in proportion to your reputed success, whether real or not, will be your exposure to the attacks of lawless violence. Many a poor wanderer has met with an untimely end from one or other of these causes, or has been entombed alive while delving in the earth for the precious metal.

In the estimation of the thoughtful and the right-minded, there is yet another and more imminent risk, that ought to have much weight with them; and it is one to which the successful are more peculiarly exposed.

Gold-digging is a lottery in which there are, it is true, some prizes, but many more blanks. Hence the occupation of the gold-digger is nearly allied to that of the gambler; and as in all games of hazard where there is much at stake, its essential tendency is to induce recklessness and general deterioration of character. So frequently has this been the result, that no small proportion of the more successful adventurers have been rendered not only worse citizens, but poorer men, than if they had never visited the gold-fields. The reckless and improvident habits they have there acquired have soon stripped them of their gains. They have meanwhile lost the relish, and in some degree the capacity, for the healthful, and in the end, more gainful pursuits of regular industry; and as regards all that constitutes men good and useful members of society, in every sense of the word, they are losers. There is little doubt that this is one of the worst features of gold-digging.

To those, likewise, who have left families in their eager pursuit after gold, it has in numerous cases proved the cause of irreparable injury. Gold, were it acquired, would be but a poor compensation for the loss of domestic happiness, attended as it has too often been with the ruin of wives or daughters, the sad consequence of temporary abandonment by their natural protectors.

Now, no human prudence or foresight can secure exemption from these evils, or others that might be enumerated. How needful then, before embarking in so hazardous an undertaking, to count the possible cost of "hastening to be rich," through which, even from ancient time, men have involved themselves in "temptation and a snare," that have ultimately been the means of "drowning them in destruction and perdition."

And now for a few words of homely counsel to such of you as are of the female sex, in reference to matters that may be deemed insignificant, yet on which much of your future usefulness and success may depend.

Life is for the most part made up of little incidents of daily and hourly occurrence, in which we have to take part, and which tend more to the formation of character, and to stamp it with the impress of usefulness or worthlessness—of good or of evil—than actions of a more imposing kind, but of rarer occurrence. Let none therefore despise “the day of small things.”

Domestic service will probably be the vocation of most of you; and a faithful and efficient domestic is both a useful and estimable member of society. May all be careful when in service to earn this character, and having once earned it, to maintain it. It may soon be acquired by pains-taking and an honest determination to do what is right, at all times and under all circumstances, whether under the eye of a master or mistress or not. Scorn mere eye-service, as pitiful and degrading.

Whatever you take in hand, be it little or much, aim to do it well. There is truth in the saying, that, “a thing well done is twice done,”—that is, it saves a second doing, which might otherwise be necessary. And never take it amiss when shown how it might have been better done. Rather be grateful to the master or mistress who will be at the pains of instructing you.

Another means of increasing the value of your services, and of gaining the approval of your employers—which all should be anxious to secure—is to do things in the way that accords with their wishes, rather than your own. This is no more than a master or mistress has a right to expect, and what you would probably require were you in their place. Yet many an otherwise good servant fails to give the satisfaction she might, from an anxiety, if not determination, to do things in her own way, rather than in that prescribed to her.

Have a special regard to cleanliness. Few things contribute more to health and comfort, and, next to honesty, perhaps nothing speaks more forcibly in a young woman's favour. The trite saying that “Cleanliness is next to Godliness,” is not without a meaning. A neat and cleanly person, as well as a well-ordered house, or even kitchen, bespeaks, in some degree, a well-ordered mind. And here it may be observed, that method, or, in other words, an orderly, systematic way of going about your work, will materially tend to the promotion of cleanliness. It is no uncommon thing to see persons, for want of method, make nearly as much litter and dirt

while professing to clean up, as they remove out of the way, thus causing themselves interminable labour.

Again, in matters that require to be done daily or weekly, have a fixed time for doing them, and be regular and punctual in their performance. Have, as far as practicable, a time for everything, and do everything in its right time; whilst adhering no less rigidly to the good old maxim, "A place for everything, and everything in its place."

It cannot be too strongly impressed upon your minds that habits of order, punctuality and cleanliness, and, in short, every qualification that contributes to make what we call, a good servant, is not merely valuable to a master or mistress. They are of incomparably more advantage to their possessor. These habits, once acquired, accompany a young woman through life. They form a part of herself, and invest her with a character of superiority; and wherever she may be situated, or whatever may be her occupation, they will materially add to her usefulness and worth: and should it become her lot to change her condition, (and none are more likely, and to change it for the better, too,) and she should have to manage a family of her own, she will be still better prepared to appreciate their value, as she will prove in her own experience, how greatly they contribute to the right and effective management of a household.

And now, though last in the order of mention, yet first in importance,—nay, far before every other consideration,—may all be concerned to seek the blessing of Almighty God in what they undertake. The hints that have been offered for your guidance in the preceding pages, comprise little more than the suggestions of worldly prudence; but as "Wisdom dwells with prudence," and "the fear of the Lord, that is wisdom," so an adherence to the course that has been recommended to you will be found to harmonize with the precepts and requirements of Religion. And without religion, what is man? and what is the value of all for which he toils, even his most boasted acquisitions? Though he hoard up gold and "make it his hope, and say to the fine gold, thou art my confidence," surely with its owner, it will speedily pass away. "Having brought nothing into this world, it is certain he can carry nothing out." And, "what is a man profited if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" This is an awful consideration, which, if it influence us aright, will make the present life assume importance chiefly in its relation to the future,—that endless state of being in which "every man shall be rewarded according to his works,"—and how solemn the thought, that "the

eyes of the Lord are in every place, beholding the evil and the good;" that he scrutinizes motives as well as actions. "Man looketh on the outward appearance, but the Lord looketh on the heart." "We must all appear before the judgment-seat of Christ, that we may receive the things done in the body according to that we have done, whether it be good or bad." Seeing, therefore, that none can "escape the righteous judgment of God," well might the Apostle add, "Knowing, therefore, the terror of the Lord, we persuade men." Surely "it is a fearful thing to fall into the hands of the living God."

"The redemption of the soul is precious,"—precious beyond what words can convey. It is the great work in which we ought all to be chiefly concerned, so as to be prepared to stand with acceptance before the judgment seat of Christ. What then is the counsel of Him who shall be our judge, in reference to this all-important matter? "This is the work of God, that ye believe on Him whom He hath sent." Again, "He that believeth on me hath everlasting life." "If ye believe not that I am He, ye shall die in your sins;" and "if ye die in your sins, whither I go ye cannot come." "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

Faith in Christ, therefore,—the faith of "the operation of God," a living, operative faith, influencing the heart and life in such manner as to change the one and reform the other, a "believing with the heart unto righteousness,"—is the condition of admittance into "the everlasting kingdom of our Lord and Saviour Jesus Christ."

How needful the injunction of an Apostle, "Examine yourselves whether ye be in the faith, prove your own selves; know ye not your own selves, how that Jesus Christ is in you, except ye be repro-bates." "For," says the same inspired writer, in another place, "If our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face [or appearance] of Jesus Christ."

In accordance with prophecy, "in due time, Christ died for the ungodly; and "unto every one of us is given grace, according to the measure of the gift of Christ." "He ascended up on high, he led captivity captive, and received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." "The

grace of God, that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

To listen to and obey the teachings of this unerring Teacher—this Wonderful Counsellor, who by his grace first "convinces us of sin," and as we are willing and obedient, "guides us into all truth," and enables us to "to fulfil all righteousness,"—is the essence, then, of Christianity,—the sum and substance of the religion of Christ, which thus resolves itself into a thing so simple and intelligible, that the most unlettered and ignorant in the wisdom of this world, the veriest babe in the school of Christ, may readily comprehend it—so far, at least, as is necessary to salvation.

It was probably the contemplation of this sublime truth that drew from our holy Redeemer those memorable words; "I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." Yes, to believe in, to love and follow the Saviour, "not in word and in tongue only, but in deed and truth," is the religion of Christ. Without this, all that bears the name of religion is mere profession, shadow without substance, and but "as sounding brass, or a tinkling cymbal." If these things be really so—and the Scriptures, as cited above, have been allowed to speak for themselves—how important, it is that we should not merely read the plain directions they contain, and assent to them with the understanding, but that we should reduce them to practice; as said our blessed Redeemer, "If ye know these things, happy are ye if ye do them." Otherwise, although nominally his followers, we may be in no better position than were the Jews, with whom he expostulated in the following language; "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me; and ye will not come unto me that ye might have life." "No man cometh unto me except the Father, which hath sent me, draw him." It is by the operation of God's grace on the hearts of men that he draws them unto the Son; hence, it is termed, "the grace that brings salvation." For, "there is none other name under heaven given among men whereby we must be saved, but the name of Jesus Christ." And further, we are instructed, that "by grace we are saved, through faith, and that not of ourselves, it is the gift of

God ;" and that "unto every one of us is given grace, according to the measure of the gift of Christ."

How diligently, then, should we cherish that inward sense of right and wrong, those gentle whispers and heartfelt convictions which the grace of God secretly inspires. This grace addresses itself to the conscience, it may be at times, in a still, small voice, yet it is a voice that is not only intelligible, but authoritative : it is as "a word behind us saying, 'This is the way, walk ye in it,' when we turn to the right hand, and when we turn to the left," in other words, when we deviate from the path of rectitude.

What an unspeakable mercy, that God has not left himself without a witness, no, not even in the breasts of the rebellious children of men. How frequently are these convinced of sin in their own bosoms, by Him who is, emphatically "the faithful and true Witness ;" and although by long resistance to his strivings, and by turning a deaf ear to his reproofs, it is possible to become hardened and insensible thereto—for the Almighty hath declared that "his spirit shall not always strive with man,"—yet great is his forbearance and long-suffering towards his erring creatures. Often for a long period does his Spirit "reprove man, and set his sins in order before him," even while sinning with a high hand, "and drawing iniquity as with a cart-rope ;" and, whilst the day of merciful visitation is thus lengthened, many times it is found by the disobedient, to be indeed, "hard to kick against the pricks ;" and if these repent not, nor "turn unto him from whom they have deeply revolted," "the word that he hath spoken" thus often in their hearts, "the same shall judge them in the last day," and great will be their condemnation.

But happy, thrice happy, are those who, while "Christ knocks at the door" of their hearts, close in with the gracious offers of his mercy, and through unfeigned "repentance towards God, and faith towards the Lord Jesus Christ," evidenced by corresponding fruits, come to be "accepted in Him the Beloved."

The Holy Scriptures, those precious records of divine truth, are chiefly to be valued in that they point to "Him of whom Moses in the law and the prophets did write." He himself bore this testimony ; "They are they which testify of me." Christ declared himself to be "the way, the truth, and the life ; no man cometh unto the Father but by me," again, "My sheep hear my voice, and I know them, and they follow me."

We need not long be in doubt whether we have come unto Christ ; whether we "have heard him, and have been taught by him as the truth is in Jesus ;" whether "when our hearts were

overwhelmed," we have been "led to the Rock that is higher than we;" whether "we are still without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world," or are "now no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone." For, "whoso falleth on this stone shall be broken," said "the Shepherd of Israel." The "stony hearts" of these have been taken away, and "hearts of flesh," have been given unto them; and henceforth, from the depths of these humbled and grateful hearts, ascend "spiritual sacrifices, acceptable unto God by Jesus Christ," even "the sacrifices of a broken spirit and a contrite heart." These have been taught in the school of Christ, the deeply humiliating lesson of their own depravity; that they inherit a fallen nature, prone to evil. "They know that in themselves," that is in their fleshly and fallen nature, "dwelleth no good thing." That even when the "evil heart of unbelief," "the veil that is spread over all nations, and which more or less darkens all hearts," "but which is done away in Christ," has been partially taken away, and they would fain have done good, evil has too often been present with them; until, in the depth of their distress, in the very anguish of their souls, they have been led to cry out, possibly in the words of the Apostle, "O, wretched man that I am! who shall deliver me from the body of this death?" Or, with poor self-confident Peter, "Lord save me." Then it has probably been, that the spirit or grace of Christ, known in their earlier experience only as a Reprover, convincing them of sin, but whose prerogative it is to "receive of the things of Christ," and to show them unto the needy soul, has set before their spiritual view "Christ crucified." The ministry of reconciliation has been proclaimed unto them. "Behold the Lamb of God that taketh away the sin of the world." "They look on Him whom they have pierced," and "whose Spirit they have grieved;" and "believing in his Name," the gracious language has been sounded in their inmost souls by the Comforter, whom Christ promised should be sent in his name; "Now are ye clean through the word that I have spoken unto you." Henceforward these are "lively stones" in God's spiritual house; "they are of his husbandry, and his building." "They worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

Whatever may be the measure of attainment in Christian experience, or the precise spiritual process by which the work of



regeneration so far as completed, may have been effected ; for "there are differences of administrations, but the same Lord, and there are diversities of operations, but it is the same God which worketh all in all," and therefore the work is susceptible of endless modification, as Infinite Wisdom may see meet, according to the diversified mental constitution and ever varying circumstances of man ; yet the heart-felt acknowledgment of these redeemed souls will ever be one and the same ; "Not by works of righteousness which we have done, but according to his mercy he saveth us, by the washing of regeneration and renewing of the Holy Ghost." Their own righteousness "will be but as filthy rags;" and though "careful to maintain good works," the most unequivocal evidence of a living and genuine faith, their sole ground of hope and of trust before God, will be in the free and unmerited mercy of God in Christ Jesus.

Many, however, are the secret conflicts and fiery baptisms of these visited souls ; as the Lord's refining hand is again and again turned upon them for their further purification,—for the removal of "the dross and the tin," and "purifying the silver," before the great work of redemption be perfected. For "Zion shall be redeemed with judgment, and her converts with righteousness." When "the Lord cometh to his temple" (the temple of the heart), "he is like a refiner's fire and like fuller's soap;" and until the work of purification is completed, he is known as a "consuming fire" against all that opposes his righteous way in the hearts of his children. But "His people are made willing in the day of his power," and the work goes forward. The first appearance of Divine grace, although comparable to the "grain of mustard seed," or "the least of all seeds," progresses and becomes a great tree. "The little leaven," being allowed to operate, "the whole lump becomes leavened." "The righteous hold on their way, and they that have clean hands grow stronger and stronger;" and "though many are the afflictions of the righteous," (arising too often from the plague of their own hearts), yet "the Lord delivereth them out of them all." They are "made even more than conquerors through Him who loved them," and who is able finally, to "bruise Satan under their feet." Thus, "the trial of their faith being much more precious than of gold that perisheth, though it be tried with fire, will be found unto praise and honour and glory at the appearing of Jesus Christ; whom having not seen they love, in whom, though now they see him not, yet believing, they rejoice, with joy unspeakable and full of glory, receiving the end of their faith, even the salvation of their souls."

It is to be hoped that there are some amongst you who are no strangers to these things, but who can testify to the fact, that the

Christian "followeth not cunningly devised fables," some who have proved in their own experience "that God is no respecter of persons," but that "he chooseth the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him." The heart of the writer would cordially salute such, in the love of the Gospel, desiring that grace, mercy, and peace may be multiplied unto them.

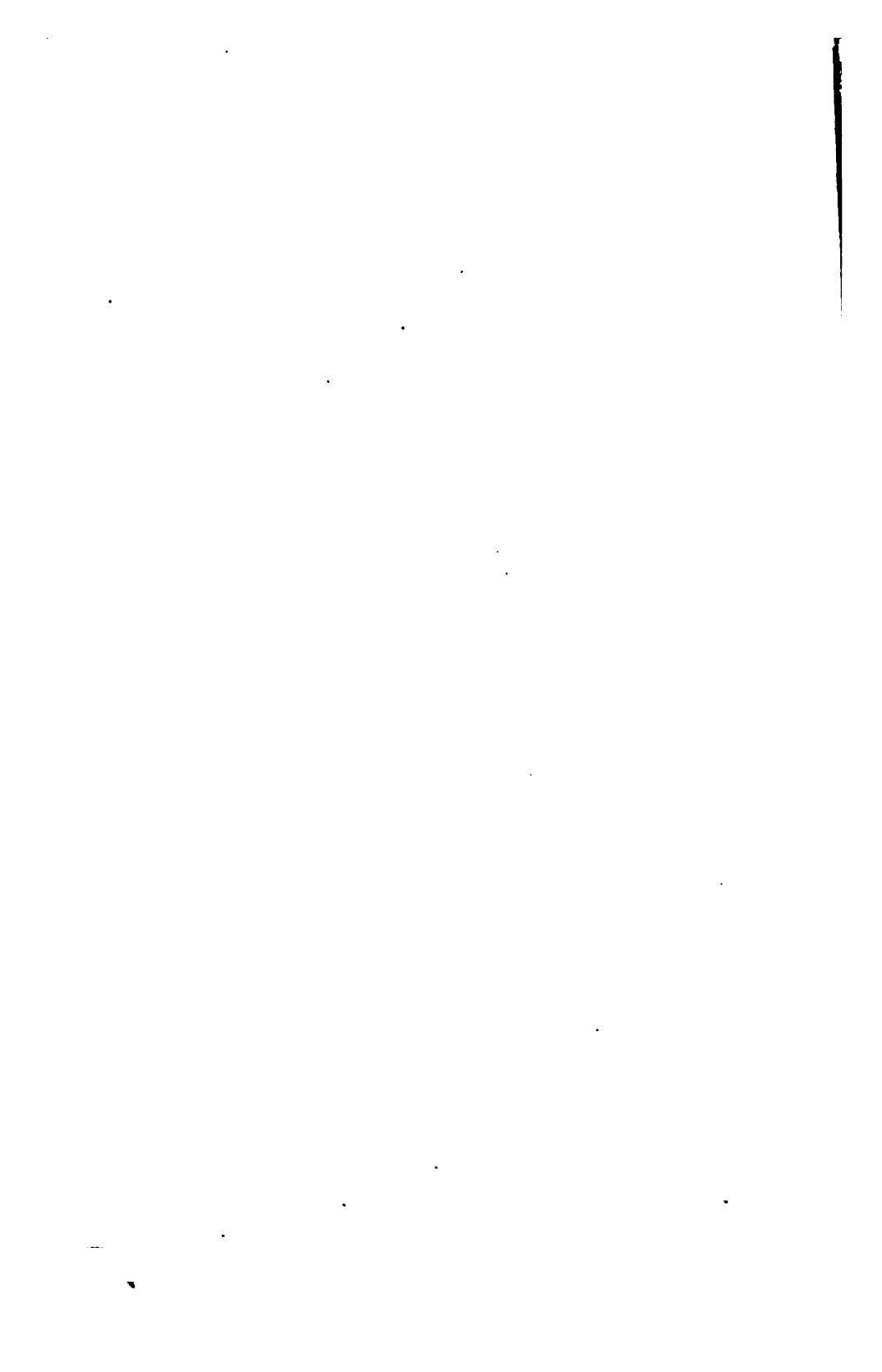
But to such as are unconcerned on the momentous subject of their soul's redemption, it may be asked; Is not the salvation that is freely offered through Christ worth a diligent enquiry and earnest search after? Is it of so little moment that any of us should "put it from us and count ourselves unworthy of eternal life?" "O, how shall we escape, if we neglect so great salvation?" Trifle no longer. "This night thy soul may be required of thee." Be aroused from your lethargy. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." "He is the true light which lighteth every man that cometh into the world." "He hath shewed thee, O man! what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." "Give not sleep to thine eyes, nor slumber to thine eyelids, until thou hast found a place for the Lord, a habitation for the mighty God of Jacob." The habitation in which He delighteth to dwell, is the sanctified and renewed hearts of the children of men, which are his temple, made up of living stones: "For, ye are the temple of the living God," as God hath said, "I will dwell in them and walk in them, and I will be their God, and they shall be my people; wherefore, come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Slight not these "exceeding great and precious promises," which are made to the poor and illiterate of this world equally with the rich and more educated. "Flee for refuge to lay hold of the hope set before you in the Gospel;" you will find it an anchor unto the soul. O, taste and see for yourselves, that the Lord is good! and prove, by happy experience, that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."









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